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A GODLY AND FRVITFVLL EXPOSITION ON THE TWENTY FIVE PSALME, THE SECOND OF THE PENTENIIALS.

Seruing especially for the *Direction and comfort of all persons*, who are either troubled in *minde, diseased in bodie, or* persecuted by the *wicked*.

By Mr. A. SYMSON, Pastor of the Church at DALKEITH in *Scotland*.

LONDON,
Printed by *W. I.* for *Iohn Bellamie*, and are to be sold at his Shop at the two Greyhounds in *Cornehill*, neare the *Royall-Exchange*.
1622.

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1 6 5 3.

From the library of

TO THE TRVLY RELIGIOVS NOBLE AND VERTVOVS LADY, MARY COVNTESSE OF Marre, prosperitie in this life, *and eternall happines in* the life to come.

MAdame, seeing your sinceritie in religion is such that it makes euery one to admire you, and your loue to such as are truely religious is so great, that it makes them to honour and respect you, and seeing my brother M. Patrik Simson *of good memorie, was that happie instrument of God, as a spirituall father to beget your Ladyship in Christ Iesus, and hath dedicated all his labours to your Ladyship as the chiefest seale of his ministrie, I could find none so fit as your Ladiship to whom I might dedicate this ensueing*

ing treateaſe, on the fiue and twentith Pſalme, and therefore as a teſtimonie of my ſeruice, and duty which I owe vnto your Ladyſhip, I am bold to preſent the ſame to your Ladyſhips view, beſeeching God, that it may redowne to the aduancement of his glorie, and the good of the Church in generall, and of your Ladyſhip in particular. Thus praying for the increaſe of your faith, and continuance of your daies, together with outward and inward bleſſings to your Ladiſhip, your noble huſband and hopefull poſteritie, I reſt.

Your Ladiſhips
ſeruant
A. SIMSON.

From the Library of

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From the library of

A GODLY AND FRVITFVLL EXPOSITION on the twenty fifth Pſalme, the ſecond of the PENITENTIALS.

DAVID being oppreſſed by his enemies, in this Pſalme deſires, that God would deliuer him from ſhame, and ſinne the cauſe of all his euils; & that he would direct him to walke in his wayes: as alſo confirmes himſelfe by many arguments in the aſſurance of Gods goodneſſe: and finally praies for deliuery to himſelfe and to the Church. The ſubſtance of this Pſalme.

This Ode of *Dauids* is ſet downe in 22. Sections or Verſes, after the number and order of the Hebrew Alphabet, at leaſt very neere, as are the 34. 111. 112. 119. as alſo the *Lamentations* of *Ieremiah*, and the 31. of the *Proverbes*.

verbes. Those who seeke a reason of this, let them reade *S. Ierome, Epist.155.& in Lament. Ieremiæ,* and *Euseb.de præpar.Evang.*

For he alludeth to the signification of euery Letter of the Hebrew Alphabet, which hath a spirituall meaning. But in my iudgment these Psalmes are so framed for our memory, that keeping in minde the Letters, wee may the more easily remember the matter. For wee haue need of many helps to confirme our memory in goodnesse.

Man hath need of many helps.

These Verses are called *Acrostichi,* as were *Sibyllaes* verses of ἰχθὺς which signifieth a Fish: Ἰησοῦς Χριστὸς Θεοῦ υἱὸς σωτήρ. *Sedulius* in like manner made an Hymne, *A Solis ortus cardine, Beatus auctor seculi, Casta parentis viscera, &c.* As also *Nazianzen.* I would not wish men to be too curious in the searching of the causes hereof; but rather be diligent in the confirmation of their memories by these 22. Alphabeticall Letters.

The Division of the Psalme.

THis Psalme containeth a Prayer to the eight Verse: a Confirmation to the eighteenth: and a Conclusion peritory to the end.

In

From the library of

In the first seuen Verses hee craueth three things at God. First, that hee may not be ashamed. Secondly, that hee may learne Gods wayes, and be taught by him. Thirdly, that he may be deliuered from sinne.

Then there is contained a deprecation against sinne and shame, and the meane by which he may escape them both, that is, by the word of God, which may direct him in such a way wherein hee may not fall vnder shame and sinne.

There are two things which we may lawfully craue of God, to eschew sinne & shame: sinne as the mother and cause, shame as the daughter and effect. And as we desire to flye them, so especially wee should craue of God that onely meane by which wee may shunne them, euen that we submit our selues to be gouerned by his word, and frame all our actions therto, by which we may perswade our selues that we shall escape both.

Shame proceedeth of sinne.

The word of God freeth man both of sinne and shame.

All pray, Lord keepe vs from shame and sinne, when as many contemne the meane by which they should bee preserued, euen that blessed word of God.

VERSE

VERSE 1. *Vnto thee O Lord lift I vp my soule.*

To whom God is Iehouah hee is also Elohim.

THe names which he giues God are *Iehouah* and *Eloim:* the first taken from his nature, the other from his power; and he applyeth them to himselfe, *My strong Gods*, including the persons of the Trinitie.

Psal.73.23. Heb.11.6. He leadeth vs to God in our praiers, *Whom haue I in heauen but thee? Hee that commeth to God must beleeue that God is, and that he is able to saue such as come to him.* God appeared in sundry names to others, but to *Moses* in his essentiall name *Iehouah*. Claime first to his nature, and next to his power. First, he must be thy God *Iehouah*, and then thy *strong God*. First he must loue thee, and then hee will defend thee. *Blessed is the people whose God is the Lord.* Those are fooliſh who seeke his protection, not first hauing assurance of his loue. If hee be to thee *Iehouah*, then shall he also be to thee *Eloim*.

Exod.6.3.

Note.

Ps.144.15

Three arguments to moue God to heare him.

The arguments by which he would moue God to heare him, are taken from three persons. First, from his owne person. Secondly, from the person of his aduersaries. Thirdly, from

from the person of the godly.

In his owne person first his prayer is signified by this circumscription, *I lift vp my soule to thee:* and his faith, *I trust in thee.* What is prayer but a lifting vp of the heart to God, for the heart must first be affected, and then it will frame all the members of the body, and draw them vp with it. As the Magnes drawes the Iron after it, so will the soule draw the cold and lumpish flesh where it is, where the soule is, there is the body also, and where the soule is, there is the man. 1. From his owne person, because hee beleeues in him. *Simil.*

Whereby it appeareth that there is no praier or spirituall seruice acceptable to God, but that which comes and is deriued from the heart: *My sonne giue me thy heart. This people seeke mee with their lips, but their heart is farre from me.* Yee are praying, but your heart is as the eye of the foole, euery where. Sometime yee are thinking of the earth, somtime of your pleasure, sometime sleeping, sometime yee know not what yee are thinking. At preaching, yee heare the voyce of a man speaking, but say not Amen. And sometime your voyce is repeating some idle and deafe sounds, your heart no whit being moued: but as a Parrat or Pye, vttering incertaine sounds; or a Bell, sounding it knowes not what: so are ye with *Doct.* No spirituall seruice but that which proceeds from the heart. Pro. 23. 26 Isay 29. 13. *Simil.*

your

your mouth praiſing God, your heart being abſented from him.

Faith only fixed on God.

Next, his faith is not carried about hither and thither, but only fixeth it ſelfe vpon God.

Lifting vp of the heart preſuppoſeth a former deiection.

Thirdly, the lifting vp of the heart preſuppoſeth a former deiection of his ſoule: The ſoule of man is preſſed downe with ſinne, and with the cares of this world, which (as lead doth the net) draweth it ſo downe, that it cannot mount aboue, till God ſend ſpirituall prayers (as corke to the net) to exalt it, which ariſe out of faith, as the flame doth out of the fire, and which muſt bee free of ſecular cares and all things preſſing downe: which ſheweth vnto vs that worldlings can no more pray, than a Moule is able to flie. But Chriſtians are as Eagles which mount vpward. Seeing then the heart of man by nature is fixed to the earth, and of it ſelfe is no more able to riſe there-from, then a ſtone which is fixed in the ground, till God raiſe it by his power, word, and workmen; it ſhould be our principall petition to the Lord, that it would pleaſe him to draw vs, that we might runne after him; that he would exalt and lift vp our hearts, that we might raiſe them vp to heauen, and not lie ſtill in the puddle of this earth.

Simil. *Heb.* 12. 1. *Simil.* *Simil.* *Simil.*

In

In the Hebrew it is, I will lift vp, by a common phraſe vſing the future time for the preſent; but he ſayes not, I lift vp my voice or my hands to thee, which both he did, for theſe are in vaine without the heart, (So *Anna* the mother of *Samuel* ſaies, *I poured forth my heart in the ſight of the Lord,*) as a body without the ſoule.

Here the future tenſe vſed for the preſent.

1 Sam. 1. 15.

VERSE 2. *My God I truſt in thee: let me not be confounded: let not mine enemies reioyce ouer me.*

THe ſecond argument that hee vſeth is taken from the perſon of his aduerſaries, who albeit they were furiouſly bent againſt him, yet hee onely runneth to God, without whoſe permiſſion they were not able to cauſe one haire of his head fall to the ground. Some ſeeke for the helpe of men, ſome truſt in horſes and chariots, ſome goe to Beelzebub and deuils by witches, but let a true Chriſtian (with *Dauid* here) haue his refuge to God,

2. Argument taken from the perſon of his aduerſaries oppoſing his faith to their fury.

Mat 10. 13
Pſal 20. 7.
2 King. 1. 2
1 Sam. 28. 8

I truſt in thee:] Here is faith the root and ground of prayer: When Chriſt beſtowed any benefit vpon his patients, he asked them,

Doct. Faith is the ground of prayer.

Doe

Mark 9.23. Mat.8.13. *Simil.*

Doe ye beleeue ? and then answered, *Be it vnto thee according to thy faith.*

It is a naturall dependance that all creatures vse this argument to their superiors and masters, As my trust is in you, helpe me. And should not we vse this same to our Lord, and say, *My trust is in thee O Lord, therefore helpe me.* He stands vpon the points of his honor, will he then cast off his dependants ? No truly, there is no stronger argument to moue God to defend thee, then if thou alledge thy faith in him ; there is nothing impossible to him that beleeueth. Let vs therefore craue the augmentation of our faith, and say, *Lord increase our faith* ; and then wee need not to doubt but God will giue vs all things.

Faith in God a strõg argumẽt whereby God is moued to defend vs. Mark. 9. 23 24.

1 Cor 4. 13 Prayer grounded on faith.

His prayer is grounded vpon faith : *Paul* saith, *I beleeued, therefore haue I spoken*: therefore such prayers as proceed of an incertaine faith, are abhomination in the sight of the Lord, and scorning of his Maiesty. Doe yee not thinke, that if wee conceiue words in our owne language (if we want a feeling of them) that they will bee acceptable to God ? no indeed : but much lesse will they please him, if in an vncouth language wee repeat vaine words, we know not what.

Words without faith and feeling vnprofitable.

Dest. Shame, the daughter of sinne.

Let me not be confounded :] Shame is the daugh-

laughter of sinne, and a condigne punishment for sinne, *What fruit had ye then in those things wherewith now ye are ashamed? For the end of those things is death.* But no shame can befall to a Christian, *Qui credit non erubescet*, He that beleeueth shall not be ashamed, for if hee fall in sinne, it will by Gods blessing turne to the best to him, and his repentance will blot out the memory of his sinne. *Rachabs* faith hath blotted away the remembrance of her whoredome; *Davids* repentance and *Manasses*, hath blotted out their sinnes; *Lots* righteousnesse is remembred; their sinne is not shamefull, for God honoured them with such vertues as tooke away the filthinesse of their sinne. If a gold ring should fall in the mire, the price of the gold remaines, and the dirt may soone be wiped away. Albeit *Iacobs* thigh made him to halt, yet the strength of his armes who wrastled with the Angell, his reuelations that he got, and his holinesse, made not that to bee thought a deformity in him, what the worse is a Captaine for a scarre in his face, whose valorous armes haue beene so well tried.

Rom. 6. 21

Doct. Repentāce blotteth out the memory of sinne.

Heb. 11. 31. 2 Pet. 2. 7.

Simil.

Gen. 32. 3.

Simil. Doct. The afflictions of Gods children are honorable,

Next, his afflictions and persecutions cannot bee shamefull, but honourable, for the Apostles themselues thought it great honour

Act. 5. 41. to be beaten, yea to bee scourged for Christs sake. They now are crowned with martyrdome, who to the worlds opinion haue suffered as euill doers.

The deuils reioyce at euill. Luke 15.10

Let not mine enemies reioyce ouer me:] The wicked doe imitate the nature of the deuill, for he is neuer glad but at the destruction of sinners, as the Angels reioyce at their conuersion: whereby ye may trie if yee be a true Christian, if ye lament with those that lament, and haue compassion on them, and say with the Apostle Saint *Paul, Quis affligitur, & ego non vror? Who is afflicted, and I doe not burne?*

The triall of a Christian by cõpassion. 2 Cor. 11. 29.

Doct. Gods children haue many enemies. Reu. 12.17

Gods children haue many enemies, hee is not one of Gods lambes if he haue not a Lyon or a dogge to pursue him: some are secret, some are open: but who are they? none but the Deuill and his children; the Dragon pursues the seed of the woman.

Simil.

Next, obserue their malitious nature, they reioyce at the euill of Gods children, and doe leape for gladnesse. The Flies and Eagles liue on the sores of beasts; so doe the wicked reioyce at the euill of Gods people, *Reioyce not ouer mee, my enemy, I haue fallen, I will rise againe.*

Doct. The wicked alwaies reioyce in euill.

Thirdly, hee would not feed their eyes with his losses; The ioy of the wicked is euer

in

in euill, either in their owne or other mens sinnes, they sleepe not till they sinne, they eate not but in sinne with gluttony, they sleepe in vvhoredome, they go to murther, oppression, or stealing.

VERSE. 3. *So all that hope in thee shall not bee ashamed, but let them bee confounded that transgresse without cause.*

SO all that hope in thee.] He so drawes his deliuery that the benefit thereof may redound to the rest of the members of Christ, for their euils and their goods are common; neither should vvee seeke any thing to our selues, but so farre as it may redound to the good of the Church, and her comfort.

Doct. The benefits of Christians are common.

For as a ring on the finger adornes the vvhole body; and as the hurt of the finger annoyeth it all: so doth the good of one member reioyce all, and the hurt of one offend all.

Simil.

But let them bee confounded that transgresse without cause.] Now shame is sent to the right owner, the vvicked, vvho are described by two marks; first they are perfidious, and forsworne,

Doct. Shame sent to the wicked as to the right owner.

1. They transgresse

sworne, no bond can bind them, they are a false generation, trust them not. vvhen they are vvith *Iudas* kissing thee, then are they betraying thee: *Ioab* said to *Abner* in peaceable manner, how doe you my Brother, in the meane time had a dagger privately wherewith to kill him. The next marke is, vvithout cause; they are not able to qualifie any injury that euer they haue done: *What hath the righteous done?* saith *Danid*. They liue vpon suspitions, apprehensions, and iudge others after their owne false nature.

Doctr. Innocencie a great comfort in time of trouble.

Note a great comfort to establish thy conscience in thy sufferings, thine innocencie, vvhich maketh thy afflictions light, and thy burthens easie.

VERSE 4. *Shew mee thy wayes O Lord, and teach me thy pathes.*

Doct. Wee are naturally ignorant.

SHew mee.] This letteth vs see how that naturally vve are ignorant of the vvaies of God, and therefore *Danid* vvould bee taught of God. Hee craued in the first three verses to bee freed of shame, and now hee craues the meanes by vvhich he may bee deliuered, euen Gods vvord, which

is

s the onely preseruatiue from shame. And herefore it often commeth to passe, that vvhen men are brought to be open spectacles of shame, they doe confesse it was not the present accident wherein they are taken, but the contempt of Gods word. And this should teach vs to loue that word and follow it, to the end vve may be kept from shame: which maketh greatly against the Atheists and Papists of our Land, who contemne the blessed word of God, they are as Owles flying the light of the day, *Qui male facit, odit lucem:* hee that doth euill hateth the light.

Doct. The contempt of Gods word the cause of shame.

Vse. Against contemners of the word of God.

Simil. Ioh. 3. 20.

In this verse are contained, 1. the person whom he implores, *Iehouah*, whom he describeth, leading him, teaching him, receiuing him in fauour, and nourishing him, in the 4. 5. 6. & 7. verses. 2. What hee seekes, Gods Wayes. 3. By what meanes, Teach me and lead mee. 4. the reason, Because thou art my God and I trust in thee.

The Parts 1. 2. 3. 4.

Dauid, a King and a Prophet craues to bee directed by God, to the effect and end hee may direct the course of his life well, and of all his Subiects, which was *Solomons* choyce: *Lord giue me wisedome to go in and out wisely before thy people.* 1 Kin. 3. 9.

So should Pastors doe. Who would bee a

Doct. All should desire to be taught by God in his wayes:

good Master, let him be a good Apprentice, & this same should all priuate Christians desire, that God would teach them that way which will please him best, euen his owne wayes.

Two contrary waies

Thy wayes:] This presupposeth that there is another way, which is the way of sinne, as there are two places and ends, heauen and hell; so are there two persons sheepe and Goates, two wayes, the broad and narrow, two words, *come* and *depart*. I, with *Iosua*, set before you life or death, the right or wrong way, chuse or refuse. All men are going, but there is onely one Gods way, the Kings hie streete, many by-wayes. All thinke they are going to Heauen, Iewes, Turkes, Papists, Atheists, but try if thou be going thereto by that vvay which God hath set downe to thee, trye which is the ancient way, the true and liuing way. Brigands and false guids may deceiue you, and leade you to *Samaria*, but the way of God is set downe by Christ, *I am the way, the truth, and the life, no man comes to the Father, but by me*, euen through the vale of his flesh: thus he steps through Christ. *Dauid* prayes vnto the Lord, that hee would direct him in the path of his commandements, for therein was his delight: and *Isaias* saith,

Iosh. 24.15.

The wrong way as the Prophet led the Aramites.

2 Kin. 6 19.

Ioh. 14. 6.

Ps. 119 35.

God

God will teach vs his wayes, and we will walke in his pathes. Isai.2.3.

There bee two feete whereupon wee must walke, euen Faith and Loue, which two will carry vs to heauen, without Faith thou art lame of thy right foot, without Loue thou art lame of thy left foot: let Faith worke through Loue. Beleeue in Iesus Christ and liue a Godly life, and assure thy selfe thou art in the way to heauen. If thou beleeue and liue euill, thy one foot is in the way to heauen, thy other to hell: so if thou pretend a good life, and casts away the word, thy left foote is to heauen, and thy right to hell. *Concerning Loue, yee need not that I write vnto you; for ye are taught of God to loue one another.* 1 Thes.4.9.

Faith and Loue, two feet wherevpon wee must walk.

Note.

Moreouer, this (*way*) in the Scripture is surely set downe, and the word is so called many times in the hundred and nineteenth Psalme. Such great commendation hath Christ giuen to the word, that hee desires vs diligently to search it. *Patres ex Scripturis didicerunt, nos ex iis discamus viam:* the Fathers learned of the Scriptures, let vs learn of them the way. Ioh.5.39.

A desire to be taught presupposeth an ignorance.

Teach me thy pathes:] this presupposeth that men are ignorant by nature; for euen as strangers put in a Wildernesse, where there is no

Simil.

no ſtraight way, could very hardly diſcerne vvhat vvay to take, but vvould bee a prey to Beaſts and Brigands: ſo are men by nature
Act 8.31. ignorant of God. The *Eunuch* ſaid to *Philip*, *How can I vnderſtand without an Interpreter?* Nature may teach thee vvayes to maintaine this life; but the vvay to heauen, there is no reaſon that can perſwade or teach, it com-
Mat.16.17. meth by diuine inſpiration. *Bleſſed art thou Simon ſonne of Iona, fleſh and bloud hath not reuealed it vnto thee, but my Father that is in heauen.*

The Philoſophers and Aſtrologians vvho vvere quicke in iudging things naturall, were
Mat.11.25. but blind in grace. *I thanke thee (Father) thou haſt hid it from wiſe men, and reuealed it to*
Mat.2.9. *babes.* The Scripture is as the Starre that leadeth vs to *Bethleem.*

This is a great humility in *Dauid*, that being a King and a Prophet, yet he would learn this Leſſon, to ſerue God: let Preachers euer bee learning. *Socrates* ſaid at his death, *Hoc vnum ſcio, me nihil ſcire*, I know this one thing,
Note. that I know nothing: a conceit of knowledge is a marke of ignorance.

Hee repeats this vvord *teach mee*, often; vvhereby hee acknowledges, that the chiefe leſſon hee vviſheth to learne to make him

wiſe,

wise, is to know how to serue God by his word: and of this wisedome in the 119 Psalm he affirmeth, that it will make him wiser then his enemies, then his masters, then his ancients.

By the word *teach*, hee would teach vs that the ordinary meanes of Saluation and knowledge is the word preached, How can they beleeue without preaching? not by reading, mumbling Masses, &c. but by liuely preaching. Christ preached so in the Temple, when he tooke the Booke from the Reader. *Brethren haue yee any word of exhortation for the people? Preach in season and out of season.* The repetition of the words, *shew mee, teach mee, lead mee, teach me*, declares the instancie that hee vsed to heare the word, more sweet then honey, yea better then his appointed foode, so that hee desired that hee might bee but a doore-keeper in the house of the Lord. This his affection to the word hee declareth by repeating it in the 119 Psalme 175. times. The great ignorance which is among vs springeth from a want of desire to heare. The two Disciples said, *Did not our heart burne within vs, all the time he spake to vs?*

Doctr. Preaching of the word of God is the ordinarie meane of Saluation.

Luk 4.

Act. 13. 15

Ps. 119. 103

Ps. 88. 10

Ignorance springeth from want of desire to be taught.

Luk. 24. 31.

VERSE. 5. *Lead mee forth in thy truth, and teach mee: for thou art the God of my Saluation, in thee doe I trust all the day.*

Doct. It is not sufficient to be taught the way vnlesse we be led into it.

HEe craues not onely to be taught the truth and the way, but to bee led and directed in the way, that God may not onely point it out to him, but conuoy him thereunto, and keepe him from going out of it: for albeit we be entred in the way of grace, if God would not perfect that worke, wee would fall euery moment; therefore hee worketh in vs to will and perfite: and hee who began, can crowne also the worke, hee is the staffe to which wee must leane, and of which wee must take hold: knowledge is not sufficient without practice. God must make vs to walke in the way wee know. Our knowledge will bee a dittay against vs, if wee walke not in the way wee know; *for hee that knowes the will of his master and doeth not the same, shall haue double stripes.* Luk 12. 47

For thou art the God of my saluation:] The Argument by which hee would moue God to teach him his wayes, is taken from the person

ſon of God, whom hee calleth the God of his ſaluation, and his owne perſon who is ſaued in that hee beleeues in him, and the adiunct of faith, which is conſtancie and perſeuerance, all the day.

The Argument is taken from the Office of a Sauiour, to guide them whom hee hath deliuered and ſaued: but thou haſt ſaued mee, therefore guide me.

Firſt, in that hee calleth him the God of his ſaluation, hee would let vs ſee that we are all in condemnation without Chriſt, all are incloſed vnder ſinne, that God might be mercifull to them.

Doct. All in condemnation without Chriſt. Rom 11.32

And vvhere hee calleth him the God of his ſaluation, hee importeth, that it was not in the power of Man or Angell to ſaue him, but in Gods, who behoued to take it vpon himſelfe, to deliuer him from temporall and ſpirituall dangers. Saluation onely belongeth to the Lord; What God is like our God, who deliuereth vs from our enemies, as hee brought the Iſraelites out of Egypt, led them through the red Sea, fought all their battels, rebuked Kings for their ſakes What euer deliuery comes to vs, comes by God, whateuer inſtrument hee vſeth in the ſame; he ſaues vs, and not wee our ſelues, neither chariots nor horſes.

Doct. No man or Angel can ſaue vs but God. Pſal. 3.8. Pſal. 71.19 Pſal 136. 11.13, &c.

Note. horses. The consideration of this should moue vs to be thankfull to him. *Moses, Iosua, Sampson,* &c. were typicall Sauiours, but God was the great Sauiour, who saued his people.

Next, if God be the onely and sole Sauiour of our bodies, in sauing them from diseases; and of our liues, in sauing them from our enemies, should any seeke saluation to his soule but from him? for if a temporary deliuery cannot come but by him, what deuilish doctrine is it to teach, that saluation can come by any other? Seeing then saluation onely belongs to the Lord, let vs runne to him and seeke it at his hands, who is onely able to performe, and bring it to vs. Seeke it not at Saints, but at the King of Saints.

In thee doe I trust:] There is described the powerfull instrument, apprehending Gods mercies, euen faith adorned with his chiefe quality, constancy: for (*all the day*) signifieth as much as continually: for there is no vertue in man which can be responsable to God, if it be not ioyned with constancie. Ye must wait patiently, beleeue confidently, seeke, knocke, aske, hold vp your hands without fainting, strengthen your weake hands and feeble knees. He abode with *Iacob*

Constancy crowneth all our vertues.

Gen. 32.24

the

the heat of the day, and the cold of the mor- God
ning, and ſhrinked not, till the Lord came at laſt; and we muſt abide to the end of the day of our life.

The day hath a morning, a noone, and an euening-tide; ſo hath our age, a youth, a middle age, and a declining time; bleſſed is he that perſeuers to the end, and till his later breath conſtantly depends on God, and leaues him not; for certainly that man ſhall haue the crowne of eternall glory.

Many begin in the morning of their youth to ſeeke God who forſake him in the euening of their age.

VERSE 6. *Remember O Lord thy tender mercies, and thy louing kindneſſe: for they haue beene for euer.*

IN the preceding words, *Dauid* firſt prayed that God would deliuer him from ſhame and contempt: next, that hee woud teach him his wayes: and now he deſires that God would haue mercy vpon him, and pardon him his ſinnes. Marke by this his order in prayer, how firſt hee deſires that God would teach him his law, and then that he would put away his ſinne; for we can neuer get aſſurance of the remiſſion of our ſinnes, till God put his law in our heart. *After*

Doct. No aſſurance of the remiſſion of ſin, till God put his law in our hearts.

Note

ter these dayes, saith the Lord by *Ieremy*, *I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more euery man his neighbour, and euery man his brother, saying, Know ye the Lord; for they shall all know me, from the least to the greatest of them, sayes the Lord. For I will forgiue them their iniquity and remember their sinnes no more.* Which the Apostle to the Hebrewes reciteth word by word. For God first by his word and Spirit workes in the mind of a sinner a light and sight of his sinnes, and in his heart a sorrow for it, and then he putteth it away and forgiues it. Therefore let vs try what sight and sense of sin the word of God hath wrought in vs, that we haue a certificate to our conscience of the remission thereof. *He sendeth his word and healeth them.* He sent *Nathan* to *Dauid*, and then pardoned him.

Doctr. Knowledge of sinne comes before remission of sinne.

Ps.107.20.

In these two verses he thrice repeateth the word (*remember*,) not that there is any memory or forgetfulnesse in God, as in man, for time makes man to forget, but God changeth no time; absence makes vs forget, but all things are present to him; memory hath a seat in mans braine, which being perturbed it fayles, God is all memory. But he is said to

remem-

remember or forget, when by visible tokens of doing he sheweth his favour or displeasure to man. As he remembred *Noah* when the flood diminished; *Abraham*, when he saued *Lot* and brought him out from Sodome; *Rachel*, when he made her conceiue; and *Anna*, when he granted vnto her her petition.

How God is said to remember. Gen.8.1. and 19.29. Gen.30.22 1 Sam.1.19

Thy tender mercies and louing kindnesse:] First he craues at God that he would remember his mercies, which is the first thing wee should seeke at God; for if we get it (as said *Iacob*) wee get all things. And hereby it is clearly seene, that hee disclaimes all merits; for albeit he fought the Lords battells, gouerned his people by the word and sword, in executing iustice, prayed and praised God continually, fasted, and bestowed almes on the Saints; yet he confesseth they cannot extend to God: which refuteth and damneth the foolish Papists, who pretend merits, but commit murthers and adulteries, and yet with open mouth they cry, merits, merits.

Gen.33.11 Mercy against merit.

Psal. 16.2.

Vse. Of confutation of the Papists merits.

Hee amplifieth Gods mercies by three names, mercies, benignities, goodnesse; benignity twice repeated; see how highly hee doth esteeme of Gods goodnesse, when hee cannot finde termes sufficiently to expresse them.

By

A liuely representation of the Trinity.

But these three liuely represent vnto vs the Trinity: the Father the fountaine of goodnesse, yea goodnesse it selfe; the Sonne, mercie supplying our misery; the holy Spirit, benignity and bountifulnesse, gratiously working and bestowing these things which the Father and Sonne giue. The goodnesse of God is the fountaine begetting mercy, and mercy bringeth forth benignity. Let vs learne by this, that whatsoeuer commeth to vs, must either come out of the fountaine of Gods mercy, or else it is a curse, not a benignity, but a malignity. Many say, Who will shew vs any good thing? but *Dauid* sayes, *Lord lift vp the light of thy countenance on me.*

Psal. 4.6.

We should imitate the three properties of the Trinity.

These three properties of the Trinity all Christians should imitate; the goodnesse of the Father, the mercy of the Sonne, and the bountifulnesse of the Spirit; that in so doing they may haue society with the Father, Son, and Spirit. I know thee to be a good man, because thou art not cruell but mercifull; I know thee to be mercifull, in that thy hand is bountifull, thou giues and distributes to the poore, thy righteousnesse endureth for euer.

Psal. 112.9

The word רחמים *Rachamim* signifieth bowels, which are the seats and places of the fatherly

fatherly and motherly loue, and therefore the children are called *parentum viscera*, the bowels of the parents; which phrase the Apostle writing to *Philemon* both in the 12. and 20. verse, expoundeth spiritually: *Thou therefore receiue him that is mine owne bowels*: and in the 20. verse, *Comfort my bowels in the Lord*. Can a mother forget her child, &c. yet the Lord cannot forget Israel. And as the Father pitties his children, so the Lord hath pitty on those that feare him. So we see hereby how deare and neere we are to Gods very heart, that we haue a place in his innermost affections. Esay 49.15 Ps. 103.13.

But when hee speakes of mercies and benignities, he speakes in the plurall number, because as our sinnes and miseries are infinit, so we haue need of infinit comforts and pardons, he is called the father of mercies. Infinit miseries haue need of infinit mercies. 2 Cor. 1. 3.

For they haue beene for euer:] A faire commendation of Gods mercies, from the eternity thereof. His mercies had no beginning, as himselfe had none, and shall haue no end; Gods mercies are eternall.

From euerlasting to euerlasting thou art our God. For as the Ocean and maine Sea, can neuer be exhausted, but it would furnish water to all the world, if euery one should bring vessels to draw water there-from: So if wee had faith and prayer to seeke grace from God, Psal. 100. *Simil.*

hee

he is all-sufficient in himselfe to furnish vs all: which makes *Dauid* to cry in one Psalm twẽty and sixe times, *thy mercy endureth for euer:* Therefore we may build our faith on it as on a strong Rocke, that the gates of hell cannot preuaile against vs, for euery thing earthly on which we repose is subiect to mutation and change: But herein is our comfort, that he is an immutable God on whom wee depend, and in whom we trust: then as long as God stands, our saluation cannot faile. Woe to them who put their trust in any other, following lying vanities, and forsaking mercies: *I haue seene an end of all perfection,* (sayes *Dauid*) *but thy word is very large.*

Psal.126.

Mat.16.18

All things change, God onely immutable.

Ionah 2.8.

Psal.119.

VERSE 7. *Remember not the sinnes of my youth, nor my rebellions: but according to thy kindnesse remember thou me, euen for thy goodnesse sake, O Lord.*

Doct. Whẽ God remembers mercies he forgets sin.

HE conioynes these two, memorie of mercies, and forgetfulnesse of sinnes, the one destroyes the other; when God remembers mercy, hee forgets sinne; when he remembers sinne, he forgets mercy:

mercy: when God will plague the Whoore of Babel, it is said, *He will remember her sinnes.* and in *Hosea, Now will hee remember their iniquity, and visit their sinnes, they shall returne to Egypt.* Hos.8.13.

He craued mercy before at God, now hee lets vs see the obiect of Gods mercy, euen sin; and here appeares the great wisedome of God, who can turne all things to the best to those that loue him; so that hee doth make their sinne which they did commit, to manifest his glory, and work their owne saluation. *Doctr.* If sin had not beene, Gods mercies had not beene knowne. Rom.8.28.

All the properties of God (his iustice and mercy excepted) might haue beene knowne to the world by the creation; his wisedome in framing the world so artificially, his power in maintaining it, his goodnesse in making man so excellent a creature; but if sinne had not beene, neither Gods mercy would haue beene manifested in pardoning it, neither his iustice in punishing it: *For where sinne abounded, there mercy superabounds.* Rom.5.20.

Remember not the sinnes of my youth:] Hee makes mention of his sinnes, for when hee speakes to God who is most iust and righteous, that he should remember his owne vnrighteousnesse; as the brethren of *Ioseph*, when they sought fauour of him, they remembred

the wrong they did to him: as if one seeking the helpe of his friend, he would confesse the faults he did against him; as the forlorne son did to his father. So, seeing sinne is the principall wall which diuides vs from God, so that he doth not heare our prayers, *Dauid* here taketh away this impediment. Therefore if wee would haue our prayers acceptable to God, let vs begin at an humble begging of pardon and remission (at which all our praiers should begin) that hauing assurance of Gods fauour, we may boldly sute what we please. But if wee begin not our prayers at crauing pardon; we become like foolish Physitians, who neglect the causes of the disease, and onely study to mitigate the present dolour, and apply outward fomentations for the curing thereof.

Luk. 15.21

Doct. We must confesse our sinne if we would be heard.

Simil.

Obiect. But how is it that *Dauid* specially nominates the transgressions of his youth? did hee not commit other sinnes? and are the sinnes of his age of no moment?

Answ. I answer, He doth not extenuate his present sinne, by remembring the sinnes of his youth, but rather aggrauates and aggredges the same, while he repeats from his childhood, how many wayes hee had kindled Gods wrath against him. Confessing that he had

had heaped ſinne vpon ſinne, and ſo by proceſſe of time was loadned and ouercharged with it.

Next, if God ſhould deale with him by extreame rigour, hee ſhould not onely call to mind the faults which he did yeſterday, but whatſoeuer ſinnes hee did from his youth. The word פשע includes all the faults either of commiſſion or omiſſion which hee did. Therefore ſo oft as the Lord terrifies vs with his iudgements, let vs not onely remember our laſt offence, but let our former tranſgreſſions make vs bee aſhamed, and bring new ſobs and ſighes in our heart. Let old men call to minde their former offences which they did commit in their youth. Saint *Auguſtine* in his confeſſions reckoneth out all the follies which he committed in his childhood, infancy, youth, and age, calling them to minde euen from the beginning: for we are conceiued in ſinne, and a child of one day is not cleane before God. As we grow in yeares ye grow in ſinne: as a Lyons whelpe is borne with a ſauage nature, and as it growes in age ſo the cruelty thereof increaſeth, ſo does man. *Solomon* in the *Prouerbs* ſaith, *It is hard to know the way of a young man with a maid.* So young men haue need of ſure cuſtody, that their pa-

Note.

Pſal. 51. 5

Pro. 30. 19.

rents, masters and Preachers, should take heed diligently to them.

Saint *Ambrose* in a Sermon at the Funerall of the Emperour *Valentinian* the younger, bringeth in that place of the *Lamentations*,
Lam.3.27. *Blessed is the man who beares his yoake in his youth.* God is mercifull to that youth whom he corrects.

Dauid he deplores the sinnes of his youth, which were secret from the world, and perchance to himselfe, yet hee craues pardon for them. Now the smallest sinnes trouble him, which before were but sports to him; and so it will befall to vs: those offences now which we accompt no offences, after we will esteem
Prou.5.3. them great sinnes; now they are honey in the mouth, but after in the belly they will be bitter as gall.

[illegible] time of [illegible]ns life [illegible] of sin. [illegible]2. [illegible]d.22. [illegible]il. [illegible]. [illegible]3.10.

There is no time of mans age which is free from sinne, but the youth is not onely first, but most subiect thereunto; for a youth is like an vntamed Calfe, like a wilde Asse which will be taken in her moneth. The first borne should bee sacrificed to God, the first fruits should be offered to him, yea the beast if it had not beene redeemed, the necke of it behoued to haue beene broken. Thinke yee not that God hath more respect of the first

fruits

fruits of our life, then he hath of the firſt fruits of Bullocks. Thou ſhalt conſecrate thy beginnings to God with *Ioſias*, who in the morning of his life, euen early, began to ſeeke the Lord. We ſhould in our life keepe ſuch dyets as did *Dauid* in his prayers; *Morning, noone-tide, and at euen he ſought the Lord. Remember thy Creator in the dayes of thy youth, before the yeeres come wherein ye ſhall ſay, I haue no pleaſure. Be aſſured O young man yee ſhall come to iudgement*: yea, *thy old bones ſhall inherit the ſinnes of thy youth.*

2 King. 22. 1

Pſal. 55. 17

Eccleſ. 12. 1

Eccleſ. 11. 9

Iob 20. 11.

To what ſins youth is moſt inclined.

The ſinnes of youth whereto they are moſt inclined, are firſt, pride, and a contempt of their elders: the vile doe contemne the honourable, and youth deſpiſe age. Such was the pride of *Abſolom*, whoſe puniſhment ſhould terrifie all youths.

2 Sam. 18. 9

Next, luſt is naturall to them, as the Prodigall child ſpent his time in riot and luxury.

Luke 15. 14

Thirdly, hypocriſie; they can very well diſſemble their doings: and when, with the Whore in the *Prouerbes*, they are intending ſinne, then they pretend they were offering their peace offerings: and with *Abſolom*, pretending their vowes in Hebron, but intending to ſtirre vp rebellion.

2 Sam. 15. 7

And finally, all youths are ſubiect to in-

Simil. constancy, they are compared to dreggy wine not setled, so that experience hath taught vs to say, It is lost which is done to them.

If thou hast escaped from iudgement in thy youth, and hast passed the dangers thereof, thou maist greatly praise God. I read of a *Simil.* man, who being drunke in the night, passed a very narrow bridge, which considering in the morning, died incontinently: so wee should admire when we remember what dangers we haue escaped.

If sins of his youth and ignorance be grieuous, how much more those of knowledge.

Then if the sinnes of youth now trouble him in his age, what doe ye thinke of the sins which ye doe against knowledge and conscience in your old age? Should ye not confesse them and bee ashamed of them? If a child blush it is thought good, *verecundia*; but if an old man blush it is thought euill, because hee is bound to doe nothing whereof hee should be ashamed. But many are like to the false Elders that lusted after *Susanna*, and to them appertaineth shame and confusion, for their example incourageth youngmen to doe wickedly. Yea they are very rare who haue escaped the perils of youth, either by one notable sinne or other.

Now *Dauid* of these his own sins doth make a speciall confession, & doth not infold himselfe

selfe vnder the mantle of generality: albeit many are taught naturaly to dissemble their sins, to excuse them, to extenuate them, or else to inuolue them vnder a common necessity of sinning: but this will not please God, vnlesse wee freely say with *Dauid*, I haue sinned: for as a Patient must needs discouer his sore and wound to the Physitian; so must a sinner vncouer his sinne to God, vvhich is an euident token of a penitent. A simple confession needfull. *Simil.*

Moreouer, hee desires not onely that God would forgiue his sinnes, but more, that hee would forget them: wherein God differeth from men; men may forgiue, but they will remember, for malice and anger takes such impression in our hearts, that it is hard to rase out the memory of our receiued iniuries, although wee pardon them with our heart: But God as hee remits, so hee forgets, hee sees no iniquity in *Iacob*; and because the children of God are imperfect, and in this can neuer bee like to God, so long as they carry about with them this sinning sinne, as may be seene in *Dauid*, who in his Testament remembred the iniury done to him by *Simei*, to bee punished by *Solomon*, although in his time hee did dissimulate it: yet let this bee some comfort to vs, that if the wicked moti- *Doctr.* When God forgiues sinne he forgets it. Num. 23. 21 1 Kin. 2. 8.

ons of iniuries done to vs come in our minds, let vs resist and controule them, which shall bee sufficient before God.

Sinne and rebellion are conioyned. 1 Sam. 15. 23.

Nor my rebellions.] Sinnes and rebellions are ioyned together, the mother and her daughter, sinne if it grow and increase it turneth into rebellion and disobedience; which is like to the sinne of witchcraft and Idolatry: and as a Serpent by eating a Serpent becommeth a Dragon, ὄφις ὄφιν ἐσθων δράκων γίνεται, so sinne feeding vpon sinne, becommeth at last rebellion. There are degrees of sinne, *Nemo repente factus est turpissimus. Dauid* prayeth to God to forgiue him his secret sinnes, and hee desires that God would keepe him from presumptuous sinnes; slay sinne in the cradle, if yee let it come to maturity it may turne into rebellion.

Simil.

Youth is ignorant, albeit it think th it selfe wise

The word also imports ignorances, which agreeth very well with this youth, to declare that the sinnes of youth commonly springs forth from ignorance, for they are blind through lack of knowledge, for they haue no naturall iudgement, they lacke instruction, they want experience, and such like: by nature wee are all borne fooles, nature hath taught the beasts to know things profitable & hurtfull to them. The Swallow knoweth her time,

time, the Oxe his crib, but man knoweth not his owner, neither the time when hee ſhall turne to the Lord. Iſa. 1. 3.

And this ignorance makes youth to be rebellious to their parents; whereof the Lord complaines by his Prophet, *I haue brought vp children*, ſaith the Lord, *and nourished them, and they haue rebelled against me.* Iſa. 1. 2.

This ſhold teach Parents to remedy the ignorance of their youth by inſtruction, that their minds being inlightned by the knowledge of God and learning, they may feare God in the morning of their youth, and haue the eyes of their vnderſtanding opened to know the true God and feare him, that it may bee fulfilled that is ſpoken by the Prophet: *And in the laſt dayes I will poure out of my Spirit vpon all fleſh, and your ſonnes and your daughters ſhall propheſie, and your young men ſhall ſee viſions.* We may complaine moſt iuſtly with that holy Father S. *Auguſtine*, of the neglect of education of our youth, where hee ſaith, *O flores vere non frondium, ſed veprarum*: O truely they are flouriſhes not of branches but of briers, and ſo the Lord doth recompence the Parents in their age, that as they were negligent in training them vp in the knowledge of God, ſo they become croſſes to their Parents in their age.

A profitable Leſſon for Parents to train vp their children in vertue.

Ioel 2. 28.

Gods iuſt recompence to Parents.

Plutarch. age. Among the Lacedemonians there was a Law that children were not obliged to maintaine their Parents in their age, who were careleſſe of their education in vertue when they were young.

Doct. Sinnes of ignorance wil not excuſe vs.

Moreouer, let vs aſſure our ſelues that the ſinnes of Ignorance will not excuſe vs, albeit they may extenuate our paines, and make vs to bee puniſhed with fewer ſtripes.

I will not inſiſt in this poynt, becauſe I haue ſpoken ſufficiently thereof in that Sermon on Chriſts firſt word ſpoken on the Croſſe, *Father forgiue them, for they know not what they doe.*

But according to thy kindneſſe remember thou mee, euen for the goodneſſe ſake, O Lord.] The fountaine hee runnes vnto is the mercy of God, where hee plainly diſclaimes his owne merits. *Lorinus* a Ieſuite here bringeth in ſundry paſſages of Scripture to qualifie the mercy of God againſt merits: *Pſal.*6.8. 51.3. 69.14. 86.5.15. 106.45. 119. 156. 130.7. *Dan.*9.18. *Iſa.*55.7.

Lorinus the Ieſuite againſt merits.

VERSE.

VERSE. 8. *Gratious and righteous is the Lord, therefore will hee teach ſinners in the way.*

IN this ſecond part of the Pſalme after his Petition, he ſetteth downe the props to the which his faith doth leane, to wit, the mercy, truth, and righteouſneſſe of God, He beleeued, therefore hee ſpake: ſo our Prayers except they bee grounded on faith, and an aſſurance that God will grant them, they are offenſiue to God, and not profitable for vs: *Hee who prayeth without faith,* ſaith S. *Iames, is like a waue of the Sea, toſt of the winde, and carried away.* The proofe of this is in the ſixt Pſalme, wherein after his prayers, with a conſtant aſſurance he concludeth, *all mine enemies ſhall be confounded.* After hee had prayed for mercy, hee falleth out in a meditation, conſideration and proclamation of Gods goodneſſe, in the eighth, ninth, and tenth verſes, as it were to ſtir vp himſelfe vp to Prayer againe: as a man finding a fire almoſt conſumed, doth put thereinto more coales to kindle it.

Doct. Gods truth and mercy props of a Chriſtians faith.

Pſal. 116.

Iam. 1. 6.

Pſal. 6. 10.

Simil.

Gracious and righteous is the Lord.] Firſt in his owne nature, hee is good and righteous *ἐυθυς rectus*: next, he is good to vs in teaching

vs

vs his way. God is not only good but goodnes it selfe: but how doth his goodnes appeare? not in shewing mercy on *Abraham*, *Isaacke*, *Iacob*, *Moses*, and the righteous, but on the most miserable sinners, (as *Manasses* saith in his Prayer) the Prodigall child, harlots, & such other.

Mat. 6. 11. 12. *Therefore will he teach sinners in the way.*] In this common benefit of remission of sinnes, he inuolueth himselfe with the rest of the Saints, and so should all our sutes bee common, that wee desire nothing alone, but that whereof our brethren may participate. This is the communion of Saints which wee beleeue. Our dayly prayers are for all, *Giue vs this day our dayly bread, forgiue vs our sinnes, and lead vs not into temptation.* Who seeketh any thing for himselfe of God, and not for the rest of his brethren, shall be repelled, & receiue nothing.

Note.

Doct. Sinne the onely obiect of Gods mercy.

The persons to whom mercy appertaines are called sinners, as though hee would make sinne the onely obiect of Gods mercy, as indeed it is: for Gods mercy would not haue been manifested, if sin had not been knowne, that so where sinne abounded, there grace might superabound: the whole haue not need of the Physitian, but the sick. Think not that the multitude of thy sinnes will exclude thee from Gods grace.

Rom. 5. 20.

Luk. 5. 31.

Christ

Christ at the vvell was found of the Samaritan woman; mercy and misery met together in the Phariſees houſe, euen Christ and the Magdalen: in the field hee met with the blind, who cried, *Sonne of Dauid haue mercy on vs*; in the Temple vvith the Publican; at the Poole with the Paralitique; for, *He came not to call the righteous, but ſinners to repentance.* Ioh. 4. Luke 7.36. Mat.20.31. Luke 18.14 Iohn 5.2. Luke 5.32.

But what teacheth he? His wayes: not the tradition of men, of Popes, of Councels, who could and haue erred, but Gods owne wayes, his ſtatutes, ſo oft repeated in the 119. Pſalm. Woe to the Papiſt, who followeth lying vanities, forſaking their owne mercy. Ionah 2. 8.

He teacheth Godswaies not mans traditions.

The great Doctor and teacher is God himſelfe, who hauing the key of the heart, muſt open it himſelfe. Therefore the conuerſion of a ſinner is not a worke of nature, but it is Gods principall fauour, who muſt giue encreaſe to *Pauls* planting, and *Apolloes* watering. We ſhould therefore feruently pray to God for the Preachers, that hee would ſo bleſſe them, that by their labours many may be conuerted to himſelfe. The Iſraelites vnder the Law being terrified by Gods voice, ſaid, *Let not God ſpeake any more vnto vs, but Moſes.* But wee vnder the Goſpel being comforted by his voice, ſay, Let *Moſes* and *Paul* be

Doct. The conuerſion of a ſinner is not a work of nature. 1 Cor.3.6. Exod.20.19 *Note.*

be silent, but let God speake to vs.

The worke of conuersion of sinners, *Dauid* draweth to the fountaine, euen Gods grace and free fauour: whatsoeuer commeth to vs, doth proceed out of his grace.

Doctr. Mercy and iustice meet in the saluatiõ of man.

But this is wonderfull, how grace and righteousnesse, which seeme so opposit in the saluation and conuersion of a sinner meets together, and kisses one another. I answer, In the worke of our redemption they accorded, when Gods iustice was fully satisfied by the death of Christ, and his mercy was cleere by full pardoning vs, when we escaped with the scape-Goat to the wildernesse, and he died; the suerty paid the debt, and wee were freed. In the conuersion of a sinner hee vseth both, hee vvounds and humbles, cures and exalts againe: *Deducit ad inferos, & reducit*; Hee cast downe *Paul*, made him blind, rebuked him, and then conuerted and comforted him, and sent him to teach the Gospel, and conuert others.

Simil. Leu. 16. 8: Acts 9. 4. 8.

VERSE.

VERSE 9. *Them that be meek, will he guide in iudgement, and teach the humble his way.*

HE ſetteth down in this verſe to whom the former benefit doth appertaine; and what ſort of ſinners ſhall participate of mercy; to wit, the meeke and humble; whom God hath ſo prepared by afflictions and croſſes, that he hath made them to giue an open way and place to the Goſpel to worke in them. For as the waxe firſt is by labour and by fire, made ſoft and pliable before it can take ſtampe and impreſſion of the Kings image and ſuperſcription; yea clay muſt bee made ſoft and pliable before it bee made a veſſell: ſo muſt God humble vs, before he put his image in vs: ſo the gold, ſiluer, &c. muſt be battered, before it be ſtamped. *It is good* (ſaith *Dauid*) *that thou haſt humbled me, for thereby I learned thy Commandements:* If he had not beene firſt humbled, hee had neuer learned Gods Commandements. He deſired children to come to him, for of ſuch is the Kingdome of heauen: *yea except we become as theſe, we ſhall neuer enter thereinto. God reſiſteth the proud, and giueth grace*

Doct. Afflictions teach humility.

Who are humble.

Simil.

Simil.

Pſ. 119.71.

Mat. 19.14.

Iam. 4.6.

grace to the humble. On whom will the Spirit of the Lord rest? on the contrite heart.

Simil. The Palace of Heauen is very ample, but the entry very narrow, let vs then humble our selues vnder the mighty hand of God, and
Mat. 11.29. learne of Christ that hee is meeke and lowly, and wee shall finde rest to our soules.

Who are meeke. Mat. 5.3. The word *meeke*, is in Latine *mites*, of which our Sauiour speaketh, *Blessed are the meek*, or *mansueti, quasi ad manum venire sueti*, accustomed to come vnder the hand; so God so mitigateth the fury of our nature and tameth vs, that wee become so obedient, that as a childe commeth vnder the hand of his
Psal. 123.2 Parent, or as a handmaid is directed by the eye of her mistresse, so doe wee attend vpon God.

Doctr. Whom God directeth he also protecteth. *Will he guide:*] God who teacheth the meeke, he also guides and directs them, and leades them through the way. For as children are ignorant, so are they impotent; they are taught by their parents & led by them; whom God directs he also protects, and guides to heauen, or else we should soon perish. He must order the actions of our whole life rightly, which is the second grace that God will bestow on his children, when they submit themselues obediently to beare his yoake. This docility

docility will neuer be till our proud heart be subdued.

His iudgement and his way, is nothing else but his gouernment, whereby he declares himselfe as a louing Father, carefull to prouide for the saluation of his owne children, that he may relieue them that are oppressed, raise vp those who are cast downe, comfort those who are sorrowfull and grieued, and succour such as be in misery. And because in the former verse hee spake of sinners (*he will teach sinners his wayes*) he expounds of what sinners he meant; hee will not teach euery sinner, but those whom he hath receiued into his fauour. First, hee beats downe our pride and contumacy, and humbles vs, but being cast downe he will not forsake vs; and being humbled by the crosse, he directs all the actions of our life in his holy obedience; of which *Apollinarius*:

what Gods iudgement and his way is.

God teacheth sinners, but not all.

First God will haue our pride beaten downe, then hee will teach vs.

Ἀνδρῶν εὐδικίης ἡγησέται ἠπιοθύμων,
Viros iustitiæ diriget mansuetos,

He will direct righteous men that are meek.

Wherefore ye may clearly see, that the gift of modesty and humility is so necessary, as without which wee can neuer be capable of the mysteries of Gods kingdome: Which made *Augustine* to say (borrowing the allu-

Humility the first, second, and last gift of a Christiã. *August. Epist. 56.*

August. Epist. 75. ad Auxilium Episcopum.

sion from *Demosthenes* the Grecian, who being demanded what was the chiefe thing required in an Orator, answered thrice, *pronunciation*) thrice, that the chiefe vertue required in a Christian was humility: and in another Epistle; *Ea adsum senex à iuuene coepiscopo, Episcopus tot annorum, à collega nondum anniculo, paratus sum discere*; I am here an old man ready to learne from a young man my coadiutor in the ministery, and so old a Bishop from a young man who scarce hath beene one yeare in the seruice.

VERSE 10. *All the paths of the Lord are mercy and truth vnto such as keepe his couenant and his testimonies.*

ALL *the paths, &c.*] An ἐπφώνημα or exclamation, whereby hee explaineth what he would shew, euen the wayes of the Lord; a most comfortable saying: such as *Paul* hath another, *To those that loue the Lord all things worke together for the best*: Sickneſſe, pouerty, infamie, yea death, which is the greatest mercy, when we are separate perfectly from sinne and the world, and conioyned to Christ. So that God is euer accumulating mercies, and heaping

Rom. 8. 28.

heaping them on our head, that whatsoeuer befalleth vs, certainly commeth from his mercie, and it is of his mercy that we are not consumed and daily brought to confusion. Lam. 3. 22.

He comprehendeth the paths of the Lord in two words, mercy and truth, or (as others expound) iustice. These are the two pillars which vpholdeth a King and his kingdome. *Mercy and truth preserue the King, for his throne shall be established with mercy.* Whatsoeuer we heare or reade of the wayes of God, is either mercy or truth: mercy in pardoning sin, truth in performing his promises. Other qualities that are in God may tend to the reprobate, but with none of these two haue they any thing to doe, for they haue no repentance, therefore no remission of sinnes; they haue no faith, and therefore they depend not on his truth. But the godly are not to bee afraid of his iustice, because mercy interuenes: his power maintaines them, his wisedome foresees their reliefe. Who shall intend any thing against the elect of God? Christ iustifieth, who can condemne? But with the wicked he will deale very hardly, with the godly he will shew himselfe godly, vvith the vpright man he will shew himselfe vpright, with the pure hee vvill shew himselfe pure, and

Doct. All Gods wayes are mercy and truth. Pro. 20. 28

Doct. Mercy and truth belong not to the wicked.

Rom. 8. 33.

Psal. 18. 25. 26.

the froward he vvill shew himselfe froward.

To such as keepe his couenant:] But to whom vvill he shew this mercy? *To those who keepe his couenant.* Of this couenant which God made with his Church, reade *Gen.*17.2. *Exod.*24.7. *Ioſh.*24.16. *Ier.*3.31. and in many other places.

Three names giuen to the chosen.

This is the third name which he giueth to those who shall bee partakers of his mercy. First, they are sinners; next, humble and penitent sinners; and thirdly, their repentance is declared by their life, in that they keepe Gods couenants.

What a couenant is.

A couenant must be mutuall.

A couenant is a mutuall band betweene two persons, hauing mutuall conditions. God humbleth himselfe, so farre, that he couenants with man to be his God, and promiseth to be their Father; we againe oblige our selues to be his children and people, if we forget to honour our Father, then hee will not accompt vs his children. Hee craues that wee should keepe his Commandements and couenants, not the traditions of men; which can neuer bind the conscience: yea oftentimes it falleth out, that those who are too curious in obseruing these idle and vaine rites, are careleſſe in keeping these things which are absolutely commanded by God.

Doct. Mans traditions cannot binde the conscience. *Note.*

VERSE

VERSE. 11. *For thy names ſake, O Lord, bee merciſull vnto mine iniquity, for it is great.*

FOr thy names ſake, O Lord, bee merciſull vnto mine iniquity:] What before hee ſpake generally of Gods mercy promiſed to all humble & penitent ſinners, that in this verſe he particularly applyeth vnto himſelfe; ſhewing vs hereby how neceſſary the application of mercy is to a Preacher, leſt preaching to others hee become a Reprobate himſelfe.

Doct. Particular application of mercy needful. 1 Cor. 9. 27

He runnes euer to mercy pretending no merits, and craues pardon to his iniquity, which before hee called ſinne, for hee ſinned againſt God, and did iniquity to *Vrias*: where obſerue that ſinne and the forgetfulneſſe of God, cauſes vs to doe iniquity and wrong to our neighbours: how can wee loue God, whom wee ſee not, and hate man made to his Image whom wee ſee.

Doct. Who ſinneth againſt God hurteth his neighbour. 1 Ioh. 4. 20.

For it is great:] A true marke of a penitent ſinner, to aggrauate his ſinne. Some vſe to extenuate their ſinnes, by comparing them to others whom they thinke ſinne more then they doe: others excuſe them, as *Adam* did when hee ſaid, *The woman which thou gaueſt to bee with me, ſhee gaue me of the Tree, and I did eate:* ſhee againe excuſed herſelfe, *The Serpent*

Doct. To aggrauate ſin, a true marke of a penitent. Gen. 3. 12. 13.

Doctr. Whé man remembreth sinne God forgetteth it.

beguiled me and I did eate: But let the children of God search and finde out the greatnesse of their sinnes, and aggrauate them, that God may extenuate them, and so forget them. Are yee loadned with sinne, remember it, and God will forget it, and ease you; if yee haue it before your eyes, hee shall cast it behind his backe: but if you thinke nothing of sinne, God will binde it on your backe, so that it shall presse you downe as a milstone.

Doctr. Gods chiefest honor is his mercie. Pro. 25.2.

But he craueth this for Gods names sake: his name is his honor, shewing vs that God purchaseth his chiefe honour by his mercy: It is the honour of the King to try sinnes, but the honour of God to couer them.

VERSE. 12. *What man is hee that feareth the Lord, him will hee teach the way that he shall choose.*

IN this and the other two verses following is contained another quality which God craueth in his penitent, humble, and obedient sinner, to wit, that he haue the feare of God, who is rewarded with temporall and spirituall blessings in his soule, body and posterity: So godlinesse is great gaine, hauing the promises of this life and the life to come. 1 Tim 4.8.

What man is he.] By this forme of interrogation

tion hee would note the raritie of those that shall finde mercie, and this indefinite speech answerable to an vniuersall, declareth, that whatsoeuer they bee, of whatsoeuer estate and condition, who feare God, shall bee sure of these after following blessings.

Doct. God directs them whom hee forgiues.

Next obserue that God hee directs all these in the course of their life whom hee hath pardoned; therfore those who are not reconciled to God, need not looke for Gods direction, he was a Pillar of fire and Cloud to the Israelites, for they were vnder the Couenant. Exo.14.19.

Pro.15.33. What the feare of God is.

The feare of the Lord is the chiefe vertue, euen the beginning of wisedome. It is a secret reuerence bred in the heart of a Christian proceeding out of the sense and feeling of Gods loue, whereby a sinner is affraid that hee neither thinke, speake, or doe any thing which hee supposeth may offend Gods Maiestie. This secret feare if it bee once planted in the heart will direct thee in all good actions acceptable to God, and correct thy euill doings. The loue of God hath a constraining power, whereby it compelleth and forceth vs to serue him: the feare of God hath a restraining power, by which it restraineth and stayeth vs, and keepeth vs backe from offending him; this is like a bit, the other like a spur.

Note. The two properties of Gods feare. *Simil.*

Abraham feared that the feare of God was not Gen.20.11.

in the place whereto he went. *Ioseph* being inticed by his Mistris to commit wickednes with her, answered, *How can I do this great wickednes and so sin against God?* the Lord plant this feare in our harts. This is a filial feare which he craueth, comming from loue, & not a seruile feare which commeth from a feare of punishment.

Gen. 39. 9.

How the feare of God is preserued.

The preseruer of this feare is a continual nourishment in thy minde of the presence of God, to whō thou presentest all thy actions. When thou cōmittest any thing vnworthy of his presence, be ashamed of it, flie frō it, craue mercy for it, & make the quiet Cabinet of thy mind the Chamber of his presence, wherin thou darest admit no lewd thought, no filthy thing. And because it is impossible to fray thy hart & minde from the conceptions of that sinning sinne in thee; yet haue this testimony, that it is no sooner conceiued, but as soon repented.

Note.

Will he teach the way that he shall choose.] He promiseth foure benefits to the man that feareth God, he heapeth vpon him grace vpon grace: before hee pardoned him, and now he directeth the man whom he forgaue: for no sooner receiueth hee any man in his fauor when he immediately takes the protection and direction of him.

But out of these words we see three things. First there are diuers, yea contrary wayes, as there

there are contrary ends, the broad and the narrow, the Kings way and by-rodes, the way of life and of death. This is against such as dreame to themselues that whatsoeuer religion they professe, or howsoeuer they liue they shall goe to heauen; but they are deceiued; for if thou be not in the way to the Kingdome, thou shalt neuer attain to the Kingdome: many, yea the most part are not going but riding, not running but posting to hell; whom if ye demand whither they goe? they will answere, to heauen: yea and they will bragge they shall be nearer God then the Preacher himselfe, euen as if one would dreame of life at the poynt of death.

Many promise to themselues a Kingdom not being in the way leading thereto.

Next wee see that a man cannot of himselfe choose the right way to heauen; for the naturall man cannot apprehend those things which pertaine to Gods Kingdome, neither yet can he see them, for they are spiritually discerned. Whereupon followeth the third, that is, how man shall choose the good and refuse the euill way: *Non est currentis, nec volentis, sed miserentis Dei:* It is not in him that runneth, nor in him that willeth, but in God that sheweth mercy. *Moses* choosed rather to suffer with the Church then to bee called the sonne of *Pharohs* daughter. *Iosua* and his house

Doct. Man of himselfe is ignorant of the right way. 1 Cor. 2. 14

Rom. 9. 16.

Heb. 11. 25.

Ios. 24. 15.

houſe chooſed to ſerue God, though all the
Pſal. 4. 6. people ſhould ſerue *Baal*. *Dauid* the King chooſed the light of Gods countenance to
1 Kin. 3. 9. ſhine on him. *Solomon* made his choyce of
Luk. 10. 42 wiſdome. *Mary* chooſed the better part. *Paul*
Phil. 3. 8. thought all things to be dung in reſpect of the excellent knowledge of Chriſt. The Church
Apoc. 3. 18. of *Laodicea* was counſelled to buy gold. But all theſe their choyces were of God, who put it in their hearts to chooſe good things. Wiſe-
Pro. 8. 1. dome cryed in the ſtreets that all that were deſtitute of vnderſtanding ſhould come to her, but the foole heard the voyce of the har-
Pro. 7. 22. lot, Goe to our daliance, ſaith ſhee, and hee went like a ſheepe to the ſlaughter. So by na-
Hoſ. 13. 9. ture we chooſe the way to deſtruction; *Thy perdition is of thee O Iſrael, thy ſaluation of me.*

VERSE. 13. *His ſoule ſhall dwell at eaſe, and his ſeede ſhall inherite the Land.*

What the peace of conſcience is. HIs ſoule ſhall dwell at eaſe.] The ſecond promiſe and ſpirituall bleſſing, the peace of conſcience, which is the tranquility of the ſoule, flowing from the aſſurance of Gods fauour in Chriſt wrought by the holy Spirit.
Reuel. 2. 17 This is that white ſtone in the *Reuelation*, wherein a name is written, which none can read but hee that hath it. Thy good life may

be

bee a marke to others of thy ſaluation, but thy inward peace is a token to thy ſelfe, that howſoeuer thy outward man bee afflicted; yet thy inward man hath that peace which paſſeth all naturall vnderſtanding: of which Chriſt ſaith, *My peace I giue you, not as the world*; and hee commanded the Apoſtles to giue their peace. Ioh. 20.19.

The giuer of this peace is called the Prince of peace; the wicked cry peace, when as ſudden deſtruction is approaching, as the trauell of a woman: *But there is no peace to the wicked, ſaith my God*; they may ſometimes lye in careleſſe ſecurity, not wakened by the ſight of Gods iudgements, but ſleeping in the bottome of the Sea, hauing no true reſt: for the worldlings haue three wormes which eate them vp, care, feare and dolour; care to conqueſt the things of this world ſo exceſſiuely, that they are eaten vp by it, feare leſt it be taken from them, and commonly God as hee threateneth by his word, the thing they feare ſhall come on them, and then followeth an exceſſiue ſorrow for the loſſe of them, they deſpaire and oftentimes are the cauſe of their owne death: but the godly caſt their care vpon the Lord, they haue a reaſonable care of their Familie, but with meaſure, they feare nothing Ier. 8.11. Eſa. 48. 22. Care, feare, and griefe, are three wormes which eate the worldlings.

thing but the offence of God, all other feares are swallowed vp in the gulfe of that feare; for they assure themselues that God will maintaine their Lot; and finally, at the losse of any creature the godly haue a naturall sorrow, albeit not out of measure, but with *Iob*, saying, *The Lord hath giuen and taken.*

Iob. 1. 21.

The third benefite.

And his seede shall inherit the Land] The third blessing temporall, he promiseth wealth to the posterity of the righteous, that their daies shall be long in the Land that God hath giuen them. First in this promise yee see the constancie of Gods fauor towards them, that feare him, their death doth not withdraw Gods loue from their posterity, as *Dauid* after *Barzillai* went home, remembred his kindnesse in intertaining *Chimham*, and on *Mephibosheth* hee shewed the mercy of God for *Ionathans* sake: so Gods loue dies not with the Parents, but reuiueth in their posterity, as the Lord promised to *Dauid*, 2 *Sam.* 7. 12. Here is a promise to the godly who feare him, of a sure and perpetuall maintenance to their posterity. The consideration hereof should abate that excessiue care that Parents haue of their children, whereas the best care they can haue of them is, that they feare God themselues, and labour to bring them vp in

2 Sam. 19. 38.

2 Sam. 9. 3.

Doctr. Gods loue dieth not with the Parents, but reuiues in their posterity.

A note for Parents.

that

that feare. Kings haue not such surety of the continuance of their crownes to their successsion, neither Noble-men of their Lands, as a godly man hath of Gods prouision: *I was young, saith Dauid, and now am old; yet I neuer saw the iust man nor his seed to beg.* Psal. 37. 25.

Moreouer we see that Lands are at the disposition of God, who wil giue them to whom he pleaseth, and altereth Dominions, as the Monarchie of the Babylonians, Persians, Grecians, and Romanes, the cause of this alteration was their sin: and doe we not see amongst our selues within these thirty yeares, many and strange alterations of Lands and houses, translated from the right owners thereof to others neither of their name, nor any way belonging to them. Should not this teach vs all to feare God, and make our houses as Sanctuaries to him, lest he be forced (as he extirped the Canaanites for their sinnes) to root vs out, and sweepe vs away as with a besom.

Doct. All changes come of sinne.

Example of our time

VERSE. 14. *The secret of the Lord is reuealed to them that feare him: and his couenant to giue them vnderstanding.*

THe fourth benefit which the Lord will bestow vpon the godly men, he will (if they feare him) reueale to them his secrets.

4. Benefit and promise, reuelation of his secrets.

First

Doct. Gods word is a secret. Reu. 5. 5.

First, ye see the word of God is called a secret, a mystery, and hid treasure, a closed booke which none is able to loose but the Lambe. For all the naturall wit of man is not able to attaine to the vnderstanding of the meaneſt Article of faith. All things which we beleeue are aboue the compasse of reason, or flat against it.

The Gospell comes by reuelation. Mat. 16. 17.

The Gospell commeth by reuelation: *Blessed art thou Simon, the Sonne of Ionah; flesh and bloud hath not reuealed this to thee, but my Father*: where he manifestly testifieth, that the confession of Christ is a hid matter, which must bee reuealed to vs by himselfe. The wit of man can search the profundities of nature (albeit it is not able to attaine to the hundreth part thereof, as of Physicke, Astronomy, Geometry, &c.) but it cannot scanse vpon Diuinity without inspiration, which must come from aboue. It is no maruaile therefore that so few beleeue the word, for faith is not of all men, it is the gift of God: as it is a secret, so are they called his secret ones to whom he reuealeth it.

Obiect. But men may thinke, that it being a secret, why should it be made common to all, and God hath closed that booke.

Answer. I answer vvith *Augustine*, it is a flood on vvhich

vvhich a Lambe may ſwimme, and an Elephant may walke. To the children of God it is plaine; to thoſe it is giuen to vnderſtand, but to others they are parables, *That ſeeing they ſhould not perceiue.* Mat. 13. 11. Eſay 6. 9.

But to vvhom doth he reueale it? *To them that feare him*, and to theſe he giueth vnderſtanding, as in the 15. and 119. Pſalme hee teſtifies. By which I ſee there is no true ſeruice vvithout conſcience, and none can profit in the knowledge of the Scripture but ſuch as feare God; and the more they feare him, the more they grow in knowledge. True piety and godlineſſe is the nouriſher of knowledge, for the feare of God is the beginning, growth, and perfection of all wiſedome. And therefore Athieſts and prophane perſons haue not learned Chriſt aright, they are learning, but doe neuer attaine to the power of godlineſſe and his couenant to giue them vnderſtanding. *Doct.* No true ſeruice without conſcience.

His couenant is ſpecially mentioned, becauſe the Iewes brag of the couenant made to *Abraham* their Father. But here he declareth to them that they haue no title to the couenant except they feare God. The Iewes bragged that they were deſcended of *Abraham*, but Chriſt ſends them to their father *Doct.* Gods couenant belongeth to ſuch as feare him, Iohn 8. 33.

the

the deuill, becauſe they follow his manners, and are murtherers. Therefore there is no part in the couenant to thoſe who haue not the true feare of God.

VERSE 15. *Mine eyes are euer towards the Lord: for who will bring my feet out of the net.*

NOw he doth apply the benefits of God (which generally were propounded to the Church) to himſelfe, & as he began the Pſalme, ſo he ends it with a prayer for his deliuery from his enemies.

In this Verſe hee perſwades himſelfe by faith that God will ſet him free, *for* (as ſaith the Text) *his eyes are euer towards the Lord*; that is, he depended on God, as the eye of the handmayd is towards her miſtreſſe. This he teſtifieth when he ſaith, *And I lift vp mine eyes to the mountaines, my helpe commeth from thee O Lord, for thou wilt deliuer me who truſts in thee.* Men may looke for helpe at the hands of men, but in vaine. But God will not fruſtrate the expectation of his owne; which ſhould make vs not to turne our eyes from him, ſeeking helpe from Ægypt. Wee cannot at one time looke vp to heauen, & downe to hell or the earth, no more put our confi-

Pſal. 123. Pſal 121.

Note.

dence

dence in God and man.

Next, ye see that if we desire to get deliuery, we must in al our actions set him before our eies, direct all our actions to glorifie God, and edifie his Church. *I haue set the Lord alwayes before my face, for he is at my right hand, therefore I shall not slide.* Will God defend an vnrighteous man, who aimeth not at Gods glory, but his owne designes? If thou haue him before thine eies, then will he stand at thy right hand to maintaine thee. Psal. 16. 8. *Note.*

He will bring my feet out of the net:] He compareth his estate to a bird insnared in the fowlers net: for his enemies were fowlers, their engins were nets, himselfe was the poore bird circumuened. *Comparison.*

The Church hath many enemies, but none are so crafty as these fowlers: fraud and craft is a marke of Gods enemies; they imitate their father the deuill, who is a wily Serpent, *and more subtile then any beast of the field.* The Churches enemies vsing subtilties to intrap her. Gen. 3. 1.

Thirdly, let Christians be birds, that as they haue their chiefe abode in the ayre, so we may haue our conuersation in heauen; as they fill the aire with their sounds, so let vs praise God. Let Christians haue their conuersation in heauen.

Fourthly, Gods children may be ensnared, but God will breake their nets and deliuer them, *as Paul, Silas,* and *Peter* out of prison; God will breake the snare. Acts 16. 26.

for that which seemes impossible to men, is possible with God. Man is as the bird escaped out of the snare of the fowler; for as the bird compassed cannot deliuer it selfe, no more can man escape their attempts by his owne strength, but onely by Gods power.

Psal 124. *Simil.*

VERSE. 16. *Turne thy face vnto mé: and haue mercy vpon me: for I am desolate and poore.*

Doct. Aduersity makes mé feare Gods absence.

HE thinkes in aduersity that God turnes away his face, whose presence to a creature is as the turning of the Sun vnto the earth.

Doct. Gods mercy the fountaine of all blessings.

He craueth mercy oftentimes in this Psalm, acknowledging that to be the fountaine from which all blessings flow to him: this argument is taken from God himselfe.

Doct. Misery the obiect of Gods mercie. Luk. 10. 33 *Simil.*

The next argument from his misery, *For I am desolate and poore.* This is the obiect of Gods mercy, vpon vvhich it must worke; as the vvounded Iew was an obiect of the Samaritans mercy. How would Gods mercy be knowne, if man had no misery? How would the Physitians skill be tried, if not by the patients diseases? How would the liberality of Princes & their iustice be notified, but by the pouerty of their subiects, and their distresses.

VERSE.

VERSE 17. *The ſorrowes of mine heart are enlarged: draw me out of my troubles.*

THe ſorrowes of mine heart are enlarged:] God hath many meanes to humble the ſonnes of men, and namely he turnes their ioy of ſinne into ſorrow; the right ſorrow, whereof the Lord ſend vs. God multiplies ſorrowes becauſe we multiply ſins. *Dauid* found a cauſe of ſorrow in euery thing he gat from God: for his brethren enuied him, his father in law *Saul* perſecuted him, his vvife mocked him, his familiars and companions deceiued him, his children purſued him, the Ziphims and the Lords of Keilah betrayed him, the Philiſtims reiected him. The ioies which God propineth vs with, are as ſo many roſes; but in the bottome of them are encloſed as many thornes to pricke vs: As *Paul* was pricked with the meſſenger of Satan, leſt he ſhould haue beene exalted through the great reuelations. So if we found not ſome diſcomfort in euery creature, we ſhould be bewitched with the delight thereof, that we could not ſettle our affection on God: And therefore God peppers euery pleaſure, and giues vs ſome ſoure ſauce thereto, as he gaue ſoure hearbs to be eaten with the Paſchal Lambe.

Doct. God multiplieses ſorrowes, becauſe wee multiply ſinnes.

1 Sam. 17. 28. and 18. 9. 2 Sam. 6. 20. and 15. 31. 1 Sam. 23. 12. and 26. 1. and 29. 4

Simil. 2 Cor. 12. 7

Exod. 12. 8.

Doct. If the pleasures of this world were not painfull we would too much delight in them.

Draw me out of my troubles:] *Many are the tribulations of the righteous, but the Lord will deliuer him out of them all.* God vseth to draw them, by which hee would testifie that it is a work of Gods power to deliuer the innocent; as *Dauid* deliuered his fathers sheepe from the Lyon and the Beare, and the vessels out of the hands of a strong man.

Psal.34.11 1 Sam.17. 34.

VERSE 18. *Looke vpon mine afflictions, and my trauell, and forgiue all my sinnes.*

Doct. The root of all our trouble is our owne sinne.

THere he acknowledgeth the root of al his troubles to be sin: for which he craueth mercy at God. Ye may see here that sin toucheth him so neere the heart, that he cannot find ease but in the remission thereof. Sin is sweet in the mouth as honey, but it is in the womb as grauell. There is no venome in the affliction but sinne, so being quit of sin, he esteemes nothing of the affliction. Sin is the noysome humour; purge the humour, and saue the patient. The goodnes & wisdome of God, which maketh affliction a bitter water to eat vp the rust of sinne. The affliction is not profitable which hath not made some diminution of sin. When Gods anger was quenched, then the flouds were abated, so as thy sin decreases, thy affliction diminisheth daily.

Simil. Pro.20.17.

Gen.8.1.

VERSE

VERSE 19: *Behold mine enemies, for they are many, and they hate me with cruell hatred.*

THis endeth as the sixt Psalme; for triumphing aboue sin his spirituall enemies, he triumpheth aboue all his bodily foes, he preuailes with God, he preuaileth also with men.

Doct. The subduing of sinne is the triumph ouer our enemies. Acts 9.3.

He vseth no imprecations against them, but that God would looke on them either mercifully to conuert them with *Saul*, who was called *Paul*, or to confound them, as the first *Saul* who killed himselfe. 1 Sam. 31.4 His enemies are described from their multitude & number; next, frō their malice & cruelty. Alwayes Gods honor is so much the more greater that he is one for all, & his loue preuents their cruelty. He complained of their craft, before they had spred nets for him, and the deuill who before was a Serpent and could not preuaile, now becommeth a fiery flying Dragon, *to deuoure the seed of the woman:* so craft disappointed, becomes cruell: he was first a Serpent, & yet he is more dangerous when he is a serpent, cheaping, then when he is roaring as a Lyon; when he roares he is heard far off and is eschewed, but who can shun a Fox and a Serpent: therefore craft is alwaies cruell. Since then we haue to doe with malitious enemies and crafty deceit-

Gen. 3.1. Apoc. 12.3.

Doct. Craft disappointed, becomes cruelty. Eph. 6. 14.

Simson, J.

full men, let vs inarme vs against them by the brestplate of righteousnesse, to strike by their darts, and by patience to suffer their wrongs.

VERSE 20. *Keepe my soule and deliuer me: let me not be confounded, for I trust in thee.*

Doct. The soule is wel kept when God keepeth it. Luk.23.46. Mat.6.19.

HE ends as Christ ended his life, In thy hand I commit my spirit. By the soule he meaneth also the life, for it is well kept when the Lord keepes it: no earthly place so sure, but the thiefe may come in, or rust consume, but if thy soule be bound vp in the bundle of life, and treasured with God, no violence or cõsumption can attain therunto. And he vseth that same argument in the end which he did in the beginning, *For I trust in thee.*

VERSE 21. *Let mine vprightnesse and equity preserue me: for mine hope is in thee.*

Doct. God will not patronize an vnrighteous cause. 1Sã 26.17. Psal.143.2.

LEt no man claime the patrocinie of God, vnlesse he maintaine a righteous cause & quarrell, for what fellowship hath the Lord with the throne of iniquity? This he speakes because of his enemies to whom he neuer did iniury, and the more ingratefull were they; yea these he benefited: as *Saul*, with whom in the field he pleaded his innocency, when *Saul* said, *My son Dauid thou art more righteous then*

1. But when he came before God he cried, *Enter not in iudgement with thy seruant*; but recountering with men he braggeth of his innocency: Our eyes are sharp sighted and bright enough to behold the earth, but when we looke to the Sunne they will be dim.

For I trust in thee:] Ye see albeit he claimes to his innocency, yet he retireth him to faith and hope in God. Our righteousnesse is not such as that we can altogether stand by it: there are some slips and faults in the best of our actions, therfore we are forced to retire to God, who can supply them all in his al-sufficiency. *Note.*

VERSE 22. *Deliuer Israel O God out of all his troubles.*

THis last verse containeth a prayer for the Church, so that hee is not contented to enioy any priuate benefit from God, himselfe, vnlesse the Church of God be partaker thereof; whose welfare he promiseth to procure, and desires others to pray for the peace of Ierusalem: and this is a marke of a feeling member of Christ, who remembreth not his owne sorrowes without regard of the tribulations of Gods Church. *Doct.* A true note of a Christian to be affected with the state of the Church. Psal. 51. 8.

Next, ye see that the Church is subiect to infinite *Doct.* The Church subiect to infinit troubles.

infinite tribulations, she is a Lillie among thorns, there must be a fire alway in that bush. is no maruell to see the ship of the Disciples tossed in the seas, and the Arke of *Noah* in the deluge, but indeed it were a maruel to see the Church not persecuted.

Exod. 3. 2. Mat. 14. 24. Gen. 8. 1.

Doct. God will in the end deliuer his Church.

Finally he prayes for deliuery to her, letting vs see two things: First, that the Lord will compasse his Church with ioyfull deliuerances, and not let the rod of the wicked lie alwayes on the backe of the righteous, but as they haue many crosses, so they get many comforts from God. Next, God commonly takes that honour to himselfe to deliuer his Church, when Princes persecute the same to their owne ruine and shame. Let vs pray vnto our God to deliuer his Church in Europe this day, which is fearfully assaulted by wicked men, and to giue his Saints patience and perseuerance in the truth to the end. *Amen.*

Doct. The Churches deliuerance is Gods prerogatiue.

FINIS.

A GODLY AND FRVITFVL EXPOSITION ON THE LI. PSALME,

the fift of the Penitentials.

THis Pſalme is moſt memorable amongſt the ſeuen Penitentials; ſo that *Athanaſius* that learned and diuine Doctor inſtructeth Chriſtiã virgins, when they awake in the midſt of the night to repeate the ſame; and the ancient Church made great vſe of it. And iuſtly may it be called *the ſinners guide*. For as *Dauid* by his ſinne led them to error; ſo by this his repentance he leades them to grace. *Tract. de Virg.*

This Pſalme conſiſteth of a Title and Supplication. The Title containes the argument, ſubſtance and occaſion of the Pſalme. The Supplication containeth ſixteen arguments, which he vſeth to moue God to haue com- The diuiſiõ of the Pſalme.

compassion on him; and a prayer for the Church in the end.

The Title.

To him that excelleth on Neginoth. A Psalme of Dauid, when the Prophet Nathan came vnto him, after he had gone in to Bathshebah.

The Title beares foure things. 1. the Author and pen-man of this Psalme, *Dauid*; Gods Spirit no doubt being the inditer. 2. To whom it was committed to be sung, *To the chiefe Musitian on Neginoth.* 3. At what time, when *Nathan* had reprooued him. 4. The occasion of the reproofe, his going in to *Bathshebah.*

His repentance is cõmitted to the eternal monument of Gods booke.

Dauid is not content verbally to vtter his repentance, or to leaue it in the perishing books of the records of his kingdome, but he committeth it to the euerlasting monuments of Gods booke, whereof one iote cannot perish, but shall endure for euer, in despight both of the Diuell and Antichrist the Pope his first borne.

A Psalme of Dauid.

He putteth to his name, prefixing and subscribing it himselfe, neither will suffer any to publish it but himself: as he was not ashamed to sin, he is not ashamed to repent,

as

as he was not ashamed to sin openly, he is not ashamed publikly to declare his repentance.

Let not those be ashamed to repent for sinne, who haue not bin ashamed to sin.

Theodosius the Emperour is renowned in all the world for his humble repentance before Saint *Ambrose*, after the slaughter at Thessalonica, where in the place of the penitents he fell downe on his face, and said, *Agglutinata est terra anima mea*, My soule is glued to the earth. None are ashamed to sinne, but all are ashamed to repent; and so God powreth shame vpon many, because they will not honour him whom they haue dishonored.

Theodosius his repentance.

To the chiefe Musitian, or, *to him that excelleth on Neginoth.*

This same is the title of the 4. Psal. *Lãmenatzeah* oftentimes in the Scriptures is taken for the Presidents who are chiefe in any thing, as 2. Chron. 18. & 34. 18. I thinke it to be best translated, *To him that excelleth.* *Neginoth* was an instrument of musick, vpon which they played. So they did not only reade the Psalmes, but also sing them; yea so distinctly, that the people easily might vnderstand them: not so much addicted to the note or tune, as to the matter; as our Sauiour did sing after the Communion; and

The sweete singer of Israel giues it to a sweete singer.

Mat. 26.

Paul

Paul commandeth it, Col. 3. 16.

Musicke is an Art very pleasant, delectable and profitable, to stirre vp the affections of man to Gods seruice; or to restraine the anger and perturbations of our nature, as was in *Elizeus*, who sought for a minstrell to appease him.

The commodities of musick. 2. Kin. 3. 15

But first we haue to see, that this excellent Psalme is committed to an excellent person, who hath great cunning to put it forth to the vse of the Church; teaching vs hereby, that spirituall exercises are not to be put into the hands of ignorant dolts, who haue no wisedome or skill to set forth the glorie of their God. For the subiect being most glorious, why should it be committed to such as haue neither learning nor wisdome? And if that singing should haue so worthy instruments, what do ye thinke of the preaching of the Gospell? of which the Apostle saith, *Who can be sufficient for those things?* Happie then is that Church when learned men are promoted to good places, whereby the word may be further aduanced. And in a miserable case are those who are committed to the charge of ignorants, idle bellies, and such like, who are vnfit to take the care of Gods people, for whom they shall

Against ignorant and idle preachers.

be

be countable to God at the great day, and Gods vengeance shall be vpon them in this world.

Dauid he aduanceth musick very much, as *Solomon* also after him; and the Musicians were distributed into certaine classes and orders. The antiquitie and ancientie hereof maketh much for its commendation, for God did inuent it. This is a principall science, and yet it hath few aduancers. Mens deafned eares betoken their beastly ignorance, who will not suffer themselues to be wakened and rouſed vp from their security and sleepe. 1. Chron. 15. 16. Col. 3. 16. 1 Cor. 14. 15.

There are some good Christians chalenged, who being of a melancholious nature, are thought to abhorre all musicke and musicall instruments. But men are deceiued herein: if musicke be free of profanitie and superstition, there is no good man of religion who cannot but like it well, and delight greatly therein. But the auarice of our age, as it hath bin the decay of many sciences, so likewise of this. The Church being spoiled of her rents, is not able to entertaine this science as it should be; which God supply whē he thinketh time. And this I say not, that I do like either the profanitie of beastly *Obiect.* *Solut.* *Note.*

beastly men, that in stead of heauenly songs sing bawdie ballads; or of such superstitious Papists; who sing and tune Latine words in their Masses, thereby mocking God, and making religion a sport. But the abuse of that science I disallow; the vse I allow and approue, as most necessarie to Gods glorie. And seeing it will be perpetuall in the heauens, why should it not begin on earth? There shall be a naturall, not artificial song; of which we shall sing for euer the song of *Moses* the seruant of God. Let vs therefore begin on earth, learne of our Gamma, and enter into our Alphabet here, that we may be perfect Musitians, when we become perfect our selues in glorie. Here let vs sing with grace in our hearts to the Lord, reiecting vaine, idolatrous and profane ballads, and sing spiritually vnto the Lord.

Apoc. 15. 3

Nota.

Col. 3 16.

When Nathan the Prophet came to him.

Dauid (as is thought) lay a yeare almost in this sinne asleep, till God wakened him by *Nathan*, as he did *Ionas* by the Pilot. It is certaine we would sleep vnto death before we awake from sinne, if God did not put vpon vs, and stirre vs vp. We are so benummed by the spirit of slumber, and possessed by a lethargie, that all our senses are stupified till

Ionah 1. 6.

Man is lying asleepe till God waken him

till *Nathan* come and awake vs.

Next, God ſends him that which he praied for, euen a faithful admoniſher. One Prophet cometh to another: yea a greater then himſelfe; not as the old Prophet came to the yong at Bethel to deceiue him, but as a father to admoniſh his child. Pſal.119. 1.King.13. 18.

There ſhould be an holy freedome and libertie among Preachers, each one ſhould freely rebuke another when they ſee them doing wrong. One ſhould not winke at an other, as moſt part do; and others being reproued, rage mightily, ſaying with *Zidkiah*, *When went the Spirit of the Lord out of me to thee?* They rebuke the rebuker, *They ſay to the Prophet, Prophecie not.* Paſtors ſhould freely rebuke the vices one of another 1.King.22. 24. Eſa.30.10.

Obſerue moreouer, that *Nathan* cometh firſt to *Dauid*, not *Dauid* to *Nathan*: the Phyſitian to the patient, not the patient to the Phyſitian. Chriſt himſelfe came to the ſinners and Publicans, and called them to repentance.

This is againſt the pride of ſome, and lazineſſe of others, who will not come or take the paines to viſit weake Chriſtians, yea will ſcarce admit them to their preſence when they come, as though they were Princes. Woe to their pride who come not to Mat.9.13. Againſt the pride and lazineſſe of Preachers.

the ſicke, and heale not the broken, (as ſaith the Prophet) but feed themſelues with the fat of the ſheepe.

Let none of higher gifts deſpiſe thoſe of lower.

Acts 9.17.

God vſeth *Nathan* a Prophet, inferiour to *Dauid* both in Prophecie, wiſedome and other gifts, to be an inſtrument to warne *Dauid*. Let none then of greater gifts deſpiſe thoſe of leſſer. *Ananias* taught *Paul*, and here *Nathan Dauid*.

After he had gone in to Bathſheba. Albeit *Dauid* thought he had hid himſelfe well enough, yet God found him out by *Nathan*.

Gen.3.8.

Adam hid himſelfe among the buſhes, but God called to him, *Where art thou?* Let vs not then dreame, that God doth not ſee vs, and whatſoeuer ſtarting holes we ſeeke to hide our ſelues in. The woman lighteth the

Luk.15.4.

candle, and findeth the loſt pennie; and our Shepheard will ſeeke his loſt ſheepe, and bring it home againe. No whither can we go from the all-ſeeing eye of God.

Gone in to Bathſheba. As *Dauid* was an example of the frailtie of mans nature, and *Nathan* of a faithfull Preacher; ſo *Dauid* ſetteth down what euils do come of the beautie of women, which is conioyned with impudencie and leuitie. For if ſhe had not waſhed her ſelfe naked before the pallace, and

con-

consented so readily to the King, that he should come in to her (a filthy action spoken in cleane termes, as Christians should do the like) there had not bin such abhominable crimes committed. She representeth many women in our days, shamelesly haunting such places where they may giue occasion to mē to suit after thē, as *Tamar* sitting by the high way when *Iudah* came by. This doth not disgrace honest women, but rather giueth them matter to glorifie God, who hath not suffered them to be deborde in their filthy affections. As the wise mariner seeing others by throwing themselues in danger suffer shipwrack, thanketh God who kept him from the like; so honest women may praise God that he hath preserued their honestie, which was not in their owne hand.

Against the impudency of women.

Gen. 38. 15

Beautie is not to be euill thought of, being a benefit and blessing of God: but the abuse of beautie, by the tentation of the diuell and deceitfulnesse of our owne nature, when Satan allureth vs to dishonour God, and destroy that goodly peece of workmanship which God hath made vp in vs, by that which should haue bin an instrument to prouoke vs to Gods seruice. *Beautie is deceitfull*

Beautie a blessing of God, if not abused.

Pro. 31. 30

2.Sa.14.15 ceitfull. *Absoloms* beautie deceiued him, and many with him haue beautie, but haue no grace to vse it well.

Finally, I see both the persons are noted by their names, and not obscured: wherein the Spirit of God in his word, as in a true mirror and glasse, representeth euery ones naturall face, either in their beautie or in their blemishes. So *Iohn* Baptist spoke par-
Math.14.4. ticularly to *Herod*, and the Prophets to their Princes. They closed not vp their reproofes vnder generalities, that they might interprete them any way which pleased them best; but called blacke, blacke, sowre, sowre, and sweete, sweete. For particular applications to eminent persons is most requisite; and those that sin openly, should be openly rebuked, that others may stand in awe.

whosoeuer sin openly, ought openly to be rebuked.

Verse 1. *Haue mercie vpon me, O God, according to thy louing kindnesse: according to the multitude of thy compassions put away mine iniquities.*

HAue mercie vpon me, O God. The thing he craueth most of God is mercie: for God hath many qualities which are essentiall to him, but none of them could do vs any

any good without his mercie; his power would destroy vs, his wisedome confound vs, his iustice condemne vs, his maiestie affright vs, but all these by it turne to our good.

To beg for mercie is the first word of a supplicant. The first word of the forlorne sonne to his father, was, *Father, I haue sinned against heauen and against thee.* This Christ in his prayer hath taught vs to pray, *Forgiue vs our sinnes.* So in euery prayer we should begin at *haue mercie vpon me O God.* We sin daily, and vnlesse we offer vp at the doore of the Sanctuarie a sin-offering, we cannot offer an offering of thanksgiuing and the sweete incense of praises. Thus prayed the woman of Canaan, saying, *Haue mercie vpon me*, comprehending vnder that the cure of her daughter: and the two blind men cried, *O Sonne of Dauid haue mercie*; as also did many others.

Luk. 15. 18.

Math. 6. 12.

Mat. 15. 22.

Mat. 9. 27.

The greatest comfort that Christians haue in their trouble, is, that they haue to do with a mercifull God, and not rigorous, nor one who wil chide with vs continually, but one who is *slow to anger, readie to forgiue*, whose name is mercie, whose nature is mercifull, who hath promised to be mercifull, who is

Psal. 103. 8.

2.Cor.1.3. *the Father of mercies.* The earth is full of his mercies, they are aboue the heauens and the clouds; his mercy is aboue all his works, extending to a thousand generations, whose mercie endureth for euer. With the Lord is mercie and great redemption. *I will haue mercie, and not sacrifice.* His mercies are often repeated in the Scriptures, as Psal. 5.6. 12. 16. 17. 20. 22. 23. 24. thrice, 25. 30. thrise. 32. twise. 35. thrise. 39. twise. 41. thrise. 47. 50. 56. 58. thrise. 60. 61. 62. 63. 68. twice &c. Ioel 2.13. Mica 7.18. Math. 12.7. rich in mercie, Eph. 2.4. &c. The Apostles salutation is *Grace, mercie and peace.* Since so it is, that this herbe of mercie groweth in euery corner of the garden of holy Scriptures, and all the Prophets and Euangelists by plucking thereof haue nourished themselues; let vs also in our greatest distresse run vnto it, perswading our selues that God will as soone denie himselfe vnto vs, as he will denie his mercie, if we come with penitent hearts and beg it with such humility as becometh supplicants, such faith as beleeuers, such hope and patience as becometh the elect; we need not doubt, he is faithfull who hath promised.

Exo.20.6. Psal.100.5 Hos.6.6. 1.Tim.1.2.

As a garden is replenished with flowers, so is the Scriptures with mercie.

The Papists, *Bellarmine* and *Lorinus* in

their

their translations, following the Septuagints, and not Saint *Ierome*, as they confesse, do adde *magnam*, great, giuing greater credit to their owne translation, then to S. *Ierome*, who was knowne to haue bin a godly and learned translator, or to the Hebrew veritie. They confesse the Scriptures in the originall language to be the best, and yet do not spare to adde or pare therefrom as pleaseth them; and therefore that curse must fall vpon them in the 22 of the Reuelation, that God will adde all the curses of the law vpon those who adde to the Scripture and the words of this book, and put their name out of the booke of life who diminish any point of them. What need haue they to put in *magnam*, great, as though the *multitude* which followeth, did not include the greatnesse.

Lorinus Bellarmine adde to the Scriptures.

O God. The person to whom he prayeth, is God. But in regard of his basenesse and vnworthinesse, why doth he not make suite to *Abraham*, *Moses*, *Samuel*, *Iob*, or some other holy men, onely contenting himselfe with God. For I thinke the sinners of old time had as much need of the suppliment of the old Patriarkes and Fathers of the Church, as we haue now of the helpe of

Obiect. Against inuocation of Saints.

our Apoſtles and Saints. If they had not mind of ſuch Mediators, but fled onely to God, I thinke we ſhould follow their foot-ſteps. When God is deficient, then let vs go to them: and when the Sunne of righteouſ-nes doth not ſhine, it is time to light our halfe-pennie candles. *Paul* ſaith, *O fooliſh Galatians, who hath bewitched you?* and I ſay, O fooliſh Papiſts, when will you leaue off your folly? If Chriſts interceſſion, being God, who knoweth all our neceſſities, and pitieth them, were not perfect, then we might claime ſome ſubſidies; but it is vaine to ſeeke others, when he hath all; for that doth greatly derogate to his glorie, as I haue ſpoken in another place.

Gal. 4. 3. 1.

He vſeth the word *Elohim*, repreſenting the holy Trinitie; of which ſome of the ancients haue this coniecture: becauſe he failed againſt the Fathers omnipotencie, when he abuſed his regal power in ſlaying *Vriah*; againſt the Sonne, being the wiſedome of the Father, vſing deceitfulneſſe and fraud in this murder; againſt the Spirit, when he by his filthineſſe abuſed his holineſſe who is the Spirit of ſanctification. Therefore (ſay they) he now prayeth to *Elohim*. Iudge of this nomination as ye pleaſe. *Elohim* repreſenteth

He inuocateth the whole Trinitie.

teth the Trinitie, as *Iehouah* the vnitie; of both which Saint *Augustine* in his Confessions admonisheth vs: We should (saith he) neuer remember the vnitie of the essence, but we should as soone remember and dissolue our mind vpon the trinitie of the persons; and not so soone thinke vpon the trinitie of the persons, but to gather in our minds the vnitie of the nature, which albeit they be vnspeakable and incomprehensible to vs, it is enough that we speake with the Scriptures, beleeue with the Scriptures, and pray at the direction of the Scriptures, whose direction if we follow we cannot erre; in whose paths (as being the vndoubted writs of God) if we walke, we cannot fall.

According to thy louing kindnesse. The thing which he reposeth and resteth vpon, is not his owne deserts, but Gods good wil. Iudge ye if this ouerthroweth merit or no. For if any man might haue pretēded goodworks, it was he. *I giue* (saith he) *my goodnesse to the Saints. I am companion to all them that feare thee. I wash my hands in innocencie, and compasse thine altar.* Looke the 101. Psalme concerning the gouernment of his family and his owne person. Of his vpright life he

Against merits.

Psal. 16.

he saith, *Iudge me according to my righteousnes.* While he hath to do with men, there was no man more pure in life and religion: but when he hath to do with God, he renounceth all, and taketh him to Gods kindnes and fauour. While we looke downe to the earth, our sight is sharp enough, and we may see far and cleerly; but when we looke to the Sunne, then our sight is dazled and blinded: so before men we may brag of our vprightnesse and honestie, but when we looke vp to God, we are ashamed of our selues, yea of the least thought of our harts. The Lord of his mercie keep vs from presumption, that we presume not in any good thing we do, seeing that it is Gods worke in vs: let him take the honour of his owne worke, and let vs say with *Dauid*, *Shame belongeth to vs, but glorie to thee.* Our best actions are contaminate with such imperfections and spots, that we haue cause to stop our mouthes, and blush, and be ashamed of them, we are conscious of the manifold faults and defects which are in them.

Simil.

According to the multitude of thy compassions put away mine iniquities. He exaggerateth the weight of his sin, in that it hath need

need of many mercies; whereby he testifieth, that his sinnes were many, passing the number of the heires of his head, and like waters that had gone ouer his head. So, many sinnes require many mercies. Men are greatly terrified at the multitude of their sinnes; but here is a comfort, our God hath multitude of mercies. If our sinnes be in number as the heires of our head, Gods mercies are as the starres of heauen: and as he is an infinite God, so his mercies are infinite; yea, so far are his mercies aboue our sinnes, as he himselfe is aboue vs poore sinners.

Gods mercies are more then mans miseries.

By this that he seeketh for multitude of mercies, he would shew how deeply he was wounded with his manifold sinnes, that one seemed a hundred: where by the contrary, so long as we are vnder Satans guiding, a thousand seeme but one; but if we betake our selues to Gods seruice, one will seeme a thousand.

The godly account one sin to be many.

Againe, we may admire the wonderfull largenesse of the mercies of God, the bredth whereof extends ouer all the world, the height to place vs in heauen, the depth to draw vs from the lower hell, the length betwixt hell and heauen. O the bredth, length, deep-

Admire the mercies of God.

deepneſſe and height of the mercies of our God; the multitude of whoſe compaſſions neither man nor Angell is able to comprehend. Why then doeſt thou deſpaire thereof O man? though thy ſins were neuer ſo many, his mercies exceed them; and although thou ſinneſt ſeuentie ſeuen times a day, he can pardon and forgiue thee.

Mat.7.

Thy compaſſions: the word in the original ſignifieth an ardent and earneſt affection of the heart, compaſſionating that which it pitieth, as it were the commotion of the bowels (as I noted before,) that his very bowels are moued toward his children, as *Paul* writeth to *Philemon*. This compaſſion was demonſtrate in the father of the prodigall ſonne, and in *Dauid* to *Abſolom*, much more in God toward his deare children. Looke what pitie parents haue to their children, greater hath God towards vs. Are not parents touched at the very heart, when they behold the miſeries of their children? yea, would they not hazard their liues and eſtates, as many times they doe to deliuer them? and will not God be moued towards vs, if we conſidering his compaſſion and meekneſſe, would but pitie our ſelues by confeſſing our iniquities vnto him?

Philem.12
Luk.15.20
2.Sa.18.33
Pſal.103.

Pur

Put away. He borroweth a similitude from Merchants, who haue their debts written in their account-booke, and at the paiment thereof they score out that which before they haue written. Therefore since our sinnes are written with a pen of iron and a point of a diamond, we must pray to God to blot them out, & that the hand-writ may be nailed to the crosse. It is God that putteth away iniquities, he can remoue them as a cloud. *Daniel* prophesying of the Messiah, saith, *Seuentie weekes are determinate vpon thy people and vpon thy holy Citie, to finish the wickednesses, and to seale vp the sinnes, and to reconcile the iniquitie.* All our sinnes shall be washed away by the streames of his blood, so that they shall neuer be read, or brought to an account, either in this world or the world to come. Dan. 9. 24.

Mine iniquities. He committed iniquitie against *Vriah*, whom he killed, for which he is so charged in his conscience, being summoned before the bar of Gods iustice, that he can get no rest, vntill he get pardon; and none could giue him pardon and rest in his mind, but God whom he principally offended, in killing and destroying one formed to Gods owne image. So, when we

In wronging our neighbour we do most iniurie to God.

do wrong to men, let vs not thinke it enough if we be reconciled to the partie wronged, but by repentance and an humble confession of our sinnes, let vs seeke to be at one with God, who is the partie whom we do most wrong to.

Verse 2. *Wash me throughly from mine iniquitie, and cleanse me from my sinne.*

HE expresseth by similitudes taken from washing and cleansing, the mercie which he craued in the former verse, that is, remission of his sinnes. Similitudes are very common in the Scriptures, and in the ancient Fathers. The Prophets spake by similitudes, Christ spake by parables; the Epistles of the holy Apostles, and Sermons of the Fathers, are full of them. So earthly obiects should serue vs to this end, that in them we may see heauenly things: and there is no creature, which doth not represent to thee the Creator: and if we had spirituall eyes, we would apply euery earthly thing to some spirituall vse. The dust teacheth vs whereof we came, and what we are, euen dust. The grasse admonisheth vs to seeke a dwelling elsewhere; for here we are

Similitudes are much vsed in the Scriptures.

There is no earthly thing which may not be applied to some spirituall vse.

as grasse, which soone fadeth. The wormes will vs not to be proud, for we are meate prepared for them. The Sunne when it beginneth to shine, putteth vs in minde to beg for the Sun of righteousnesse to shine in our soules. Euery bird after his kinde praiseth God, so should we. When we behold bread, we should remember that of our Sauiour, *Labour not for the meate that perisheth.* So God hath set all his creatures to be as so many masters to teach vs our dutie. The Lord sanctifie our sight, that we may looke attentiuely, and consider God in his creatures, and that they may be as steps of a ladder to draw vs vp to him. Ioh. 6. 27.

Wash me throughly from mine iniquities. There is nothing can make men appeare filthy before God, but onely sinne: as naturall Philosophers through the light of nature haue bin forced to confesse. And therefore, saith *Seneca, Si scirem homines ignoraturos, & deos ignoscituros, non peccarem tamen propter peccati vtilitatem*: If I knew (saith he) that the gods would pardon me, and men would not see me, yet would I not sin, because of the filthinesse of sin. It blacketh the body with shamefull ignominie, burdeneth the soule with an euill conscience,

Sin maketh man to appeare filthy before God

Seneca.

The euils of sinne.

ſcience, diſgraceth the gifts of the minde and defaceth them, blotteth them out, maketh them ſtinke, and ſeeme nothing. Vertue in a profane man, is as a gold ring on a ſwines ſnout. The vomit of a dog ſeemeth filthy to vs, and a ſow wallowing in the puddle is loathſome, albeit not ſo in the ſight of God; but more loathſome is a man defiled with blood, whoredome and drunkenneſſe, and ſuch like, of all beaſts he is the moſt beaſtly. Man was in honour, but became a beaſt; and when he is drunken, he is then inferiour to a beaſt, which wil drink no more then is neceſſary, and hauing drank can diſcerne the right way home. Alas, men now make no end of drunkenneſſe, they adde drunkenneſſe to thirſt, whereby they weaken their nature, exhauſt their money, impoueriſh their poſteritie, become infamous to the world, make ſhipwrack of their conſcience, and ſo deſtroy bodie, ſoule, conſcience, riches, name, and all. A woman though ſhe were a Princeſſe, and neuer ſo gallant a Ladie, if ſhe be knowne to be like *Herodias*, ſhe is to be contemned in all godly mens eyes, and to be eſteemed of as *Mordecai* eſteemed *Haman*.

A man polluted with ſin, of all creatures the moſt beaſtly.

The euils of drunkenneſſe.

Pſal. 15.

Let vs be aſhamed of ſinne in any, and

bluſh

bluſh at our owne filthineſſe, becauſe of it. But alas, we are fallen in ſuch a time, when ſinners are become ſhameleſſe, and women not of the meaner ſort, delight as much to be harlots, and defile their bodies with whoredome, then as honeſt women to be obedient to their husbands, and keep their bodies holy and cleane veſſels. *Note.*

Sinne is filthy to thinke of it, filthy to ſpeake of, filthy to heare of, filthy to do; in a word, there is nothing in it but vileneſſe. What can we ſee in a botch but filth? in a wound but filth? and looke to ſin, nothing in it but ſinne, which is more filthy, then if the filth of all worldly diſeaſes were contracted in one heape. And therefore *Dauid* ſeeing his owne filthineſſe, craueth at God to be waſhed therefrom. *Sin altogether filthy.*

He deſireth to be waſhed. No element ſo fit to waſh away filth as water; which ſerueth for many vſes, but eſpecially for that. And as God hath appointed that element to take away our outward vncleanneſſe, ſo he hath appointed his Sonnes blood to be the onely Iordan to waſh and take away the leproſie of our ſins. This is the fountain of *Dauid* for remiſſion of ſins. *Vnleſſe a man be borne againe by the Spirit and water, he can* Ioh. 3. 5. *The blood of Chriſt a fit element to waſh away ſin.*

not come to the kingdome of heauen, which is our regeneration. This was prefigured in the Leuiticall law, when there was frequent washing. The high Priest *Aaron* himselfe and the rest of the inferiour Priests presumed not to offer sacrifices till they were washed. The vessels were in the Tabernacle, and the great Sea, for continuall purgations and washings, not onely to prefigurate the fountaine of iustification, by which all those who are consecrated to God must be once washed, but also the Spirit of sanctification, by which they must be sanctified. And he that is once washed, hath not need to be washed againe. Yet our feete and affections must be daily washed. We sinne daily, and therefore haue need of daily purgation. We contract daily guiltinesse, for which we are commanded to pray daily, *Forgiue vs our sinnes*. This is signified by the holy Sacrament of Baptisme, wherewith God hath commanded vs to be washed, assuring vs thereby of his fauour, if we beleeue the remission of sins, which the Apostle calleth *lauacrum regenerationis*, the lauer of regeneration. Those who seeke to be washed by any other meane then this, do as those *qui luto lutum purgant*, as *Erasmus* hath in his Adagies,

Daily sins haue need of daily purgations

Mat. 6. 12.

Tit. 3. 5.

Adagies, wash one filth by another.

Thole fooliſh Papiſts who thinke by their foule merits to cleanſe their filthy ſins, do as thoſe who hauing their clothes berayed by dirt, take dirtie clothes to wipe the former dirt away, whereby they make them filthier then before. Yea, their hypocriſie and ſuperſtition, whereby they thinke to appeaſe Gods wrath, ſhall double their guiltineſſe before God and man. Against the Papists merits. *Simil.*

The word in the originall includeth a multiplication of waſhing: whereby he acknowledgeth a multiplication in ſinnings and his earneſtneſſe, that euery ſin may haue ſome particular aſſurance of grace. For this is the hungring and thirſting after ſpirituall graces, that the heart cannot be ſatisfied till it be filled with them; neither will be content of a bare cruſt and outward ſhew of pardon, vnleſſe the aſſurance thereof be doubled.

And cleanſe me from my ſinne. The ſecond ſimilitude is taken from cleanſings; which is reſpectiue to the Leproſie vnder the Law, for which God appointed purgations and cleanſings. Leuit. 13.

Sinne is compared to a leproſie. Firſt, beWhy ſin is compared to leproſie.

cauſe it is hereditarie, being in the blood; ſo

we are conceiued in sin; and the more dangerous, because by no naturall meanes it can be helped, but by God alone. Sin is from the descent of our parents; we are conceiued therein. Who can bring that which is cleane, out of a thing vncleane?

Secondly, as leprosie is ignominious and disgraceth man aboue all other diseases, that men who are infected by the plague, are not so much shunned as those that are leprous: so sin disgraceth man. The leprosie of *Miriam* made her to be separated from
Num. 12. 14 the campe; and the leprosie of *Vzza* made him to be shut out of the Temple: so sin depriueth vs of the societie of man & Angels.

Thirdly, Leprosie maketh mens flesh senselesse; so sin maketh men insensible of the iudgements of God.

Fourthly, Leprosie is incurable with men, as are the frensie, heresie, & iealousie, God keepeth those cures to himselfe: so sin can be purged by none but by Gods owne cun-
2. Kin. 5. 12 ning. As Abanah and Pharpar riuers of Damascus, were not of force to cure the leprosie of *Naaman*, and leprous might haue died, if according to the Prophets direction he had not washed himselfe in Iordan: so are the merits of men, or holinesse of Angels,

gels, Apostles, yea of the blessed virgin *Marie*, so much set by by men, vnprofitable to purge vs from our sinnes, onely that blessed blood of Iesus will do the turne, wherein if we be washed, our flesh shall be as the flesh of a childe, euen as though we had neuer sinned.

But to the end thou maist be assured whether thou art clensed from this leprosie or no, I will giue you some infallible tokens and markes, whereof some are secret and onely knowne to thy selfe, others are seene by others.

The secret marks be these: First, if thou art ashamed of those things which thou hast done. *What profit haue ye of those things* (saith the Apostle) *whereof now ye are ashamed*, and cannot remember them without blushing? if thou abhorrest thy selfe when thou callest them to minde, and repentest with *Iob* in dust and ashes. Secondly, if thou hast faith in Christs blood, doest desire to be purged by these cleane and cleare waters, not running to others, or digging vnto thy selfe cisternes of rotten waters.

Priuate tokens whereby thou maist know if thou be washed. Rom. 6. 21. Iob 42. 6.

The externall marke, is sanctification of thy person; being washed, thou goest not to defile thee in the puddle. And thy thank-

Externall notes whereby others may know if thou be washed.

2.Kin.5.15 fulneſſe to God, as *Naaman* returned to *Eliſha*, and not onely offered a great reward vnto him, but promiſed to be a worſhipper of God all his dayes. Be not like vnto the nine lepers, who outwardly cured, abode in the leproſie of ſin, of the two the worſt and Luk.17.17 moſt dangerous: but with the tenth returne to Chriſt with thankfulneſſe. For if thou be vnthankfull to God, and art not diligent and earneſt to celebrate praiſes vnto him for his mercies, it is an euident token thou art not yet cured.

Finally, thou muſt go to the Prieſt, and offer according to the law; receiue the abſolution frō Gods mouth, out of the mouth of his ſeruants, and ſhew thy thankfulneſſe in obedience to God all thy life.

Verſe 3. *For I know mine iniquitie, and my ſinne is euer before me.*

THe firſt argument which he vſed to moue God to pardon his ſins, was taken from God himſelfe, and that great mercie whereto he is inclined. The next, from his great filthineſſe & vncleanneſſe, whoſe miſery was an obiect of Gods mercie, deſiring God to purge and cleanſe him from the

the ſame. Now followeth the third argument, taken from his acknowledgement of his ſin, and true confeſſion thereof. As though he would ſay: Lord, I know I haue ſinned, I confeſſe my ſin to thee, therefore pardon me. What force, thinke ye, this argument would haue in a guiltie mans mouth, if he came before an earthly Iudge, and would ſay: I haue committed murder and adulterie, I confeſſe it? Surely the Iudge would anſwer, *Ex ore tuo te iudico*, I iudge thee according to thine owne confeſſion; as *Dauid* commanded him to be killed, who reported that he had killed *Saul*. But before the heauenly Tribunall, ſuch an argument hath onely force. There is no meane to acquit vs from Gods iuſtice, vnleſſe we come to him, humbly confeſſing our ſin, and accuſing our ſelues, for then he will pardon and excuſe vs. Our condemning of our ſelues, maketh him to abſolue vs: our remembrance of our ſins, maketh him to forget them; and our repentance bringeth his pardon.

2.Sa.1.16.

An humble acknowledgement of ſinne, a good argument to obtain pardon from God.

But how cometh it to paſſe, that thus he lamenteth, ſeeing before *Nathan* had aſſured him that his ſins were forgotten and pardoned? I anſwer, the godly, albeit they

Obiect.

Solut.

be perſwaded of mercie, yet for the loue they beare to God, they cannot but be diſpleaſed with themſelues, ſo often as they remember how vnhappily they haue offended ſo gracious a maieſtie: but the wicked forget their ſins moſt eaſily, and if they haue done any ſhew of good, they remember it continually. The godly by the contrary forget their good, and remember their ſins, and the euill which they haue done, as the Apoſtle *Paul* ſaith, *I am the leaſt of all the Apoſtles, and not meete to be called an Apoſtle, becauſe I perſecuted the Church.* And againe, *When before I was a blaſphemer, a perſecuter and oppreſſor, but I was receiued to mercie.* And againe, *Chriſt died for ſinners, among whom I am the chiefe.* They account themſelues the leaſt among the godly, the greateſt among ſinners. So it is good to vs to nouriſh a continuall remembrance of our owne ſins, that it may humble vs before God, & make God ſo much the more pitie vs, that he ſeeth vs vnfainedly diſpleaſed with our ſelues that we haue offended him by our many many ſins.

The wicked forget the euils which they do, & remember the good which they haue done, if they haue done any; whereas the godly remember alwayes their ſins. 1. Cor. 15. 9 1. Tim 1. 13

For I know my ſinne. The knowledge of his ſin (doubtleſſe) came by Gods word out of the mouth of *Nathan*. For albeit by a ge-

generall notice hee knew hee had done wrong, and the particular punctions of his conscience forced him to thinke so, yet the true knowledge came neuer vnto him, vntil God said by his Propher, *Thou art the man.* So the word of God serueth vs to this vse, that it openeth our blinde eyes to see what is euill in vs. And therefore wo to that people who haue not the word, and faithfull Preachers, who may let them see their sins. For when they know not sin to be sin, they die in their sins. *By the law*, saith the Apostle, *is the knowledge of sin: for if the law had not said, Thou shalt not lust, I would not think concupiscence to be sin.* Ye may see how great an euill is ignorance, when mens eyes are blinded, whom *the god of this world hath blinded* in so great a light. Rom 7.7.

The most part of the world couers their sin, by translating the cause ouer vnto others, as *Adam* vpon *Euah*, *Euah* vpon the Serpent. But the Scripture saith, *He that hideth his sin shall not prosper. Non mediocre est* (saith *Ambrose*) *vt agnoscat peccatum suum vnusquisque:* It is not a small thing to euery one to know and acknowledge his sin. So saith *David*, *Delicta quis intelligit*, Who vnderstandeth his sin? He who knoweth them, Gen. 3. Pro. 28.13.

them, may the sooner auoide them. If any knew a danger, he could easily flie from it, and go by it. Our Sauiour wept, because they knew not the day of their visitation.

That a man may know his sin, it is necessary he be admonished and rebuked; and he who desireth to attaine this knowledge, must be content to receiue rebukes kindly. He must resolue before God to shun the occasions of sin, and such euill companie as alloureth him to folly; that he do call to mind what a gracious God he hath offended, what good things he hath lost, how many he hath offended by his example; and to addresse himselfe henceforth to leade a holy and religious life according to Gods word.

How to attaine to an acknowledgement of sinne.

The Philosophers thought it most necessary for euery man to know himselfe; and in their precepts had this euer, *Nosce teipsum*, Know thy selfe. Then much more it becometh a Christian to know himselfe; for otherwise he can neuer know God in any of his properties. For if we know not our sin, how shall we either know Gods iustice pursuing vs, or his mercie pardoning vs. Oh that we knew our selues.

He who knoweth not himselfe, can neuer know God

Simile. But Satan doth with vs, as the Rauen doth with the Lambe, it first pulleth forth

the

he eyes, then deuoureth it: first he blin-
deth vs, then we follow him. Therefore we
should labour vpon our soules, that the
darkned eye thereof may be cleare, the
dimnesse remoued, the scales which lie vp- Acts 9.
on them (as vpon Saint *Paul*) may fall to
the ground; that seeing our selues and our
nakednesse, we may craue to be couered;
seeing our wounds, we may desire to be cu-
red. As also it is the principall part and duty
of Pastors to deale in their Sermons with
people, that they may see their sins. *Sonne
of man* (saith the Lord to *Ezekiel*) *make
knowne to Ierusalem their abhominations.* We
flatter the people in their sin, and vse conni-
uence to their wickednesse. We are afraid,
and belike dare not light the candle of the
word and bring it to them being lying in
darknesse, lest they put forth the candle or
smite vs, who by the light thereof let them
see their misbehauiour.

Pastors ought to exhort the people to a sight of their sin.

And my sinne is euer before me. When
Satan doth present his baited hooke of sin
to vs, he neuer letteth vs see the hooke of
Gods iudgements, but euer the bait of plea-
sure: but when we haue swallowed the
baite, he neuer letteth vs see any comfort
of Gods mercies, but proposeth to vs a
trou-

Satans policy in presenting the greatnes of our sins, after we haue sinned, to vs

troubled conscience, the flames of Gods wrath, and the terrors of his iudgements; as the Prophet saith, *Our iniquities are multiplied before vs.*

And yet we must take heed of the diuels craft, who obscureth from many their sin, so that they can neuer repent, for that which they neuer see or feele. And yet on the other hand, he letteth some see the mountains of their sins, and hugenesse of them, that they see nothing else in God but his iustice, thereby to leade them to despaire, as he did with *Iudas*. But we must not looke with such fixed eyes vpon our sins, that we lift not vp our eyes to Gods mercie, which is ready to pardon, and to apply to our heart all the sweete promises which we reade in the Scriptures; so that as feare beareth vs downe, faith may vphold vs that we fall not. They must euer be before vs in this world, and be purged by vnfained repentance, not that our repentance can expiate them, or pacifie Gods wrath, or (as the fooliſh Papists thinke) that we can do penance for them. For what satisfaction can thy humiliation do, which is imperfect, to satisfie the wrath of an infinite God? Vnlesse his Son had intervened by his satisfaction. Gods

wrath

wrath could not haue bin appeaſed. The more we remember our ſin, and lament for the ſame, the more eaſe get we to our afflicted minds and conſciences, and the more ſenſibly ſhall we feele the mercie of God pardoning our offences. Therefore we cannot be better exerciſed then in an humble confeſſion of our ſin, and by bitter teares with *Peter* weepe for our offences; which I pray God the Lord may worke in our hearts, that we may find that bleſſing vpon vs, which Chriſt pronounced, *Bleſſed are they who now mourne, for they ſhall be comforted.* Math. 5.

The more we repent for ſin, the more we are eaſed.

Verſe 4. *Againſt thee, againſt thee only haue I ſinned, and done euill in thy ſight: that thou maiſt be iuſt when thou ſpeakeſt, and pure when thou iudgeſt.*

THe ancients haue ſo far differed in expounding this verſe, ſome running forth on Allegories, others on far ſought interpretations, that *Lorinus* the Ieſuite numbreth twelue diuers interpretations hereof; of which, two are moſt agreeable to the words and meaning of the text. The firſt expounds it this way: Howſoeuer (ſay they)

The diuers interpretations of this verſe.

they) *Dauid* did wrong to *Vriah*, yet it was hid from all men, and onely knowne to God; and these sins are onely done against God, whereof none is witnesse but he only. And surely albeit we would couer our sins from the sight of the world, there is one witnesse, whose sight we cannot flee.

Plato affirmeth, that we should do nothing in secret, whereof we would be ashamed in publik. And *Cicero*, *Ne siquidem deos omnes celare possumus*, albeit we could keepe it secret from all the gods.

The other, whereto I rather incline, is thus: Albeit (say they) *Dauid* had offended man, yet it touched him more nigh at the heart the sin he did against God, in breaking of his law. For so *Nathan* said vnto him, 2. Sa. 12. 14 *Why didst thou contemn the word of the Lord, that thou shouldst do euill in his sight?* As though *Dauid* would say: Though all the world would absolue me, this is more then enough to me, that I feele thee my iudge, & my conscience citeth me before thy tribunall. Let vs haue our eyes and our senses fixed on God, and not be deceiued with the vaine allurements of men, who either extenuate or connive and winke at our sins. For God, as he is witnesse to our sins, so is

Note

he

he sole and onely Iudge, who can punish both soule and bodie in hell fire; of whose wrath we should be more afraid, then of all the kings or tyrants of the world. As also we should be sorie that we haue offended so gracious a God, who when he might haue damned vs, yet hath pleased to pardon vs, and taketh no other satisfaction at our hand, but repentance for our sin, and faith in his Son Iesus Christ. Who will not giue vs to our enemies hand to be destroyed, but will set vs free from prison, out of his free loue. Therefore O sinner in time be reconciled with thy Iudge, and take no rest till thou haue suretie of his fauour. Say with *Dauid*, *Peccaui*, I haue sinned; and God shall say with *Nathan*, *Peccata tua remissa sunt*, thy sins are forgiuen. 2.Sa.12.13

Admire the loue of God.

Against thee, against thee onely haue I sinned, and done euill in thy sight. The ingemination of the word (*against thee*) signifieth the deepnesse of his feeling and griefe, who is the more wounded, the more he findeth the greatnesse of that maiestie and goodnes whom he hath offended. So it were happie for vs, that we could be deeply moued with a conscience of our sin, that out of the deep places of a contrite heart we might redouble

double our sighs, which would pierce that fatherly heart if we could shoot vp such arrowes to heauen: but we laugh ouer the matter, not remembring that our laughter shall be turned to mourning.

This also serueth to conuince such miscreant Atheists, who can generally say, God forgiue vs, we are all sinners, as it were excusing their sins, whenas they are neuer touched at the heart with a sorrow for them. They feed their fooliſh humours with a cloake of the multitude that sinneth, *quasi patrocinium erroris sit multitudo peccantium*, as though the multitude of sinners should be a patrocinie and defence of errors, saith *Augustine*. Hell is spacious & large enough, hauing all the dimensions, which will containe all the diuels and their children, if they were more in number then they are.

That thou maist be iust when thou speakest, and pure when thou iudgest. By this it is cleare, that the iustice of God shineth most in mens soules, and his truth in their lies. As though he would say: Because I haue sinned so grieuously, and haue committed such wickednesse, that thou canst not be blamed of vnrighteousnesse, though thou shouldst punish me most rigorously, for I haue

haue deserued worse then I haue suffered.

But because the Apostle *Paul*, Rom.3.4. would seeme to turne this text to another sense, we shall reconcile them easily. For the Apostle seeing the Iewes to bring the testament and couenant of God in slander, as though he had bin the cause of their ruine, by casting that vpon themselues, he freeth God of their fall. But *Dauid* here vindicateth Gods iustice, laying all the cause on himselfe. Whereof we gather, that if any euill come to man, the cause of it is to be found in himselfe; we need not cast it on God.

A reconciliation betwixt this place and that of Rom.3.4.

But out of this, that *Dauid* confesseth God to be iust when he iudgeth, we learne first, that God (as *Abraham* said) is the iust Iudge of the world: and albeit he hath reserued a generall iudgement after this life, as *Augustine* saith, yet he hath a particular iudgement vpon men in this world, both elect and reprobate; *iudicio non semper manifesto, semper tamen iusto*, not alwayes by a manifest, yet always by a iust iudgment. He erecteth a tribunall in mens conscience, he summoneth the party, accuseth & conuicteth him. This iudgment is by his word & Spirit. For euery mans work shalbe manifest as by

Gen.18.25.

God hath a particular iudgement in this world.

the fire. For the fire both letteth them see their faults; and burneth vp their drosse. As also he punisheth them in the sight of the world, and in their posteritie, as he did as
2.Sa.12.10 well to *Dauid* as to *Saul*; for he said, that blood should not depart from his house, and so it was. Therefore let not men, although the best Christians, thinke to escape the censure of his iustice; yea, what euer he
Psal.143.17 doth, we must say, *God is iust in all his works.*

God will put men to triall.

Next, he is pure when he iudgeth or trieth. We may be assured, God will put vs to triall, by affliction, persecution, sickneſſe and pouertie. Then men will be made manifest, the hypocrisie of many will be detected. For as the wind is appointed to trie the corne, the fire to trie the gold, the floods to trie houses builded vpon the rocke and sand: so shall the day of the Lords triall discerne those who haue but a shadow of religion, and shall appeare ere it be long, as it is begun already. Alwayes God is pure in his triall, he knoweth the one from the other already, but he will haue men trying
Gen.22.12 and knowing them. *Abraham* was tried in the slaughter or offering of his son, and his
Ionah 2. faith was approued; so was *Ionas* tried, and *Iobs* patience, and *Peters* weakneſſe. In all

Simil.

these

heſe trials God was pure and free of any
niury done to any of them; for they were
nowne to be but men, although Prophets
nd Apoſtles. And it is no maruell though
t this time in the triall of the Church, ma- Note.
y be found to be but men, God is not to
e blamed, he is pure when he trieth.

And ſeeing triall is propheeied to be Reu.3.10.
ot onely the Church of Philadelphia, but 1.Pet.1.7.
lſo in all the earth, which is called *the houre*
f tentation, or *a time of fiery triall*, either by
ereſies, ſchiſmes, or defection from the
ru'h of God, or by bloodie perſecutions
f Gods Saints and his Church, (as all Eu-
ope hath experience this day;) what ſhall
we do but keepe Gods word, poſſeſſe our Note.
oules in patience, ſuffering the reproches,
alumnies, cruell dealings, yea all that the
iuell and his children can do to vs. If we
e tried by fire, let vs be found gold; if by
ater, let vs abide in the Arke and in the
Apoſtles boate; let vs be found ſure buil-
ers vpon the foundation which the Apo- 1.Pet.2.
ſtles laid, euen Chriſt: if by the aire and
winds, let vs be as wheate and not chaffe.
If finally by the earth and earthly allure-
ments, let vs be foūd to haue our comuerſa-
tiō aboue, the time of trial is come already.

We learne also out of this, that in all out trials, whether inward in our conscience, or externall in our bodies, yea though our bodies were giuen to the beasts and foules of heauen, yet God is pure and without fault. In the best of vs all there is cause why we should be tried.

In all our trials, externall or internall, God is pure

Verse 5. *Behold, I was borne in iniquitie, and in sin hath my mother conceiued me.*

THis is the fourth reason, by which he would moue God to forgiue him. That our nature from the very originall is corrupted, from the seminarie and fountain of our conception. For from our mothers wombe, we bring nothing but sinne. And surely we cannot throughly acknowledge our sins, vnlesse we condemne our whole naturall powers and faculties of vncleannesse. So the knowledge of this one sinne, bringeth him to the examination of his whole life, till he find nothing in himselfe but sin. For if the fountaine be poisoned, what will the streames be that flow from it. If we would looke backe to our originall sin, we might haue cause the more to lament our actual sins, as poisonable streames flow-

Actuall sins are as streames which proceed from original sin which is the fountaine.

flowing from such a fountaine.

So soone therefore as our conscience accuseth vs of any one sin, we should call to remembrance the whole course of our life, that it hath bin nothing else but a continuall sinning against God; that thus the last putting vs in mind of the first, we may not be content to repent and aske pardon for one, but for all. A sick man hauing obtained health, doth remember how long he was sicke, whereby for the present he both considereth his own frailtie, and Gods mercie in deliuering him, as also encourageth and inanimateth him in time to come, by remembrance of former mercies obtained. Happie were we if we would begin to remember our miseries and Gods mercies.

Let the remembrãce of one sin put vs in mind of all the sins we haue committed. *Simil.*

Lorinus the Iesuite to *ecce* addeth *enim*, which he confesseth is not in the Hebrew veritie, and that Saint *Ierome* hath forgot it, yet maintaineth that it is rightly put in, to giue force to the words of his sin. See the Sophist, who granteth the Scriptures, and yet would empaire their credit: as though Gods Spirit were not wise enough, and the sense could not hold without *enim*. The like do they in these words, *Hoc est corpus meum*, they adde *enim*, and

say, *Hoc est enim*, which is not in the Scriptures, and were altogether vngrammaticall. In a word, they alter and change the Scriptures as they please, bringing in their *enim* as a particle of reason, which carieth with it no reason.

Ye see then what the miserable corruption of our nature is, so soone as we take life, we begin to sin. An infant of one day, is not cleane before God. The masse whereof we be formed, is filthy and sinfull; and so much the more filthy, seeing it is possessed with a foule vncleane and polluted. *The cogitation of mans heart is only euill continually.* *God knoweth our mold.* We *erre frō the womb.* And albeit mariage be a *bed vndefiled*, by reason of the institution, yet the concupiscence and lust polluteth the ordinance which is most holy.

Man no sooner beginneth to liue, but he beginneth to sinne. Gen. 6. 5. Psa 103. 14 Heb. 13. 4.

Then children are not free of original sin: for then why should they be baptized; and why should they die, as many do daily?

Children haue original sin.

But it may seeme wonderfull & strange, that children who can neither doe, thinke, or speake euill, should be culpable? I answer by another question; what is the reason that a yong fox new whelped, doth not slay a lamb? is it not because it lacketh strength,

Obiect.

Solut. Simil.

and

and is not come to that maturitie to execute their inclination, which is naturally cruell. So are infants naturally inclined to sin; and therefore so soone as they can think any thing, speake or do any thing, it is euill, as daily experience teacheth vs. And therefore it becometh Christian parents to take paines to amend that which is deficient and imperfect by nature in their children, by art, instruction and correction. That as wilde beasts are tamed by the industrie of men, and barren grounds haue become fruitfull by labouring and manuring; so euil natures may be corrected by good education.

Parents should take care to amend by good education that which is deficient in their children by nature. *Simil.*

Ye see also out of this, that originall sin is sin, and offensiue to the law of God, and the roote of all others: that the most secret thought of our heart is sufficient to condemne vs, if God would deale extreamely. Which impugneth that diuellish and erronious doctrine of some, who think that the first intentions and thoughts are veniall, if consent come not with them. Our Lord saieth, that *whosoeuer seeth a woman, and lusteth after her, committeth adulterie*, and is as culpable before God as if he had sinned with her. But that concludeth not, that the motion is not sinfull, to which such a wicked

Originall sin is sin.

Mat. 5 28.

consent is added; the greater sin cannot excuse the lesser. Therefore we must go with *Elizeus* to the fountaine, and cast in salt in
2. Kin. 2. 20 those rotten and stinking waters, that they being purified, all the streames flowing therefrom, may be also cured.

This parentall sin, hereditarie, radicall, the leuen of the primitiue corruption, the
Nota. law of the members, naturall and generall to all mankind, cannot be taken away, but by the conception and natiuitie of Christ.

Obiect. But here ariseth a question, how parents, both being Christians and receiued in the couenant, can beget sinfull children? I an-
Solut. swer by a familiar similitude; the seed, ye
Simil. see, when it is sowne, is made as cleane as the art and industrie of man can do, and yet ariseth with a roote, stalke, blade and beard; the cause is not in man, the force lieth in the seed: so in that the parents are purified, they haue it of God; what the childe hath, he hath by nature, which either must be repaired by grace, or he must perish. *Adam*, *Noah*, *Samuel*, *Eli*, *Dauid*, &c. although they were godly & religious men, yet had naughtie and wicked children; which sheweth vnto vs, that religion and godlinesse cometh not by nature, but by

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the free grace of God.

I omit those vain & idle questions *de originali peccato*, which the Papists too curiously propound, and may be very easily answered, lest it should breed errors in your mind, which ye neuer dreamed of. Godlinesse cometh not by nature but by grace.

And in sin hath my mother conceiued me. The word *iechematin*, signifieih properly *calefacit*, warmed me in her wombe, fed or nourished me, referring it to the action of heating and feeding the childe in the wombe nine moneth. Wherein the greatnes of Gods worke is to be seene, who so miraculously can preserue the infant in such an obscure place, so compassed with the interiour parts. Alwayes euen there in that poore creature there is sin, albeit he be ignorant of it. So he hath a burden when he feeleth it not, and lieth wrapped with all miseries, and thinketh himselfe then to be in a best case; for when he cometh out of the womb, with great paine to his mother, and difficultie to himself, he weepeth poore soule because he is come to sorrow.

Ezekiel maketh mention of a child new borne, whose nauill was not yet cut, neither salt put in it, nor washed, lying miserably in the pollution of nature; which representeth Ezech. 16. 3.4.5.6.

to vs our naturall filth in ſin, that neither are we cutted away by the knife of the Spirit from our originall corruption, neither waſhed by the blood of Chriſt from our naturall vncleanneſſe, neither ſalted by the ſalt of the word; and if it were not by Gods grace, and care of our ſpirituall parents that we were helped, we would neuer liue, but die and perith in the filth wherein we haue bin conceiued and borne. There is no beaſt which nature hath not taught ſome meanes to help it ſelf, as ſome haue naturally skins, or haire and wooll to defend them from iniuries, we haue none. In a word, man were vndone if he were not ſupported by the grace of God. We may weepe, we haue no more; and would God we could ſpiritually crie and mourne, that the Lord hearing our weeping might pitie and helpe vs.

Man were vtterly vndone, if he were not ſupported by the grace of God.

But becauſe ſo many worthy writers, both ancient and moderne, Papiſts and Proteſtants, haue written largely of this place, and I muſt ſay, *Sum minimus omnium*, I ceaſe to write any more hereof, leſt I ſhould repeate that which they haue already obſerued.

Verſe

Verse 6. *Behold, thou loueſt truth in the inward affections: therefore haſt thou taught me wiſedome in the ſecret of mine heart.*

THis is the fift argument which he vſeth perſwading God to forgiue him, taken from the ſinceritie of his repentance, that it was not counterfeit or diſſembled, which is very acceptable to God. Yea in all the actions of religion and parts thereof, there is nothing more pleaſing to God then ſinceritie and vprightneſſe. He cannot abide hypocriſie and diſſimulation, and to put ouer with faire words and an outward ſhew. It is a mocking of God to looke vp with our eyes to the heauens, to bow with our knees, to folde our hands, to knocke on our breaſts, if we want vprightneſſe and ſoundnes of heart. We muſt ſerue God in faith, loue, repentance, humilitie, vnfainedly from our heart, as true *Nathaniels*, in whom there is no guile.

Hypocriſie in religion is a mocking of God

Ioh. 1. 47.

The parts of this verſe are theſe: 1. who loueth, *Thou*. 2. where and what he loueth, *truth in the inward affections*. 3. the conſequent following vpon this loue, *therefore haſt*

hast thou taught me wisedome, in the secret of mine heart.

Behold. Before he enter to any of these, he vseth the particle of admiration *Behold*; which he neuer vseth but in some remarkable matter, thereby the more to raise vs vp to the contemplation of such great matters to be told, as, *Behold how good and how comely a thing it is, brethren to dwell euen together.* And, *Behold the Lambe of God, that taketh away the sinnes of the world.* And this he doth, that he might moue God, that as he beheld his miserie, being conceiued and borne in sin, so he might behold his sincere and vnfained repentance. And this is the happinesse of man, when God beholds him mourning, as he beheld him sinning. This second sight is as delightsome to the Lord, as the first was tedious. So, God seeth all our sins, as he seeth our repentance. Sin not because he seeth thee, but repent vnfainedly, that he may take pleasure in beholding thee.

Psal. 133. 1

Ioh. 1. 29.

Note.

Thou louest. The person who loueth, is God. The Creator becometh a louer of the creature; euen God becometh a louer of his image in him. Doth he then loue? Aboue all things let vs seeke to depend vpon this his

his lone. In our religion we should trauell to know what he loueth most, what he respecteth most, what best pleaseth him; for otherwise we lose our time in his seruice: he loueth sinceritie best, and that we should present to him. We enquire what euery man loues best, and we frame our selues to seeke after it: then I beseech you, among the rest, search out what God loueth best, seeke after it, and present it to him; and if there were no other argument to moue vs to sinceritie, this may be sufficient, because God loueth it. Loue that which God loueth, hate that which he hateth; loue sinceritie, that he loueth; hate hypocrisie, that he cannot abide.

God about all things loueth sinceritie.

Truth. By *truth* is meant sinceritie and vprightnesse in his Maiesties seruice; that we do not glose him by faire words and shewes: he loueth not shadowes but substances, no colours or couerts, but the bodie it selfe. For he pierceth with his eye to the lowest part of mans heart, and stayeth not vpon the outward picture of man-actions, howsoeuer plausible to man, God looketh not as man looketh.

In euery action of religion, let vs remember to keepe sinceritie. Who would desire

to be called rich, if he want riches; esteemed valiaot, if he haue not strength? and shall we thinke it sufficient to be called religious, and not to be so? Better to be rich, then to be called rich; better to be religious, then to be thought or called religious.

Better to be religious, then to be thought religious.

God loueth truth as he hateth all falsehood; for he is truth. *Ego sum veritas, via & vita.* He loueth truth in our profession, truth in our ciuill life: truth in our profession, is that which he hath commanded in his word; truth in our ciuill life, is that which agreeth with dutie of ciuill conuersation, without fraud, deceit or guile, which is different from Gods nature, and resembleth the diuell who is a deceiuer.

Iob. 14. 6.

In the inward affections. It is not a superficiall or scroofe-worship which God regardeth. For *Cains* sacrifice outwardly was as pleasant as *Abels*; but God looked to their hearts, accepted the one, and reiected the other. God aboue all things craueth the heart: *My sonne giue me thine heart.* God wil be worshipped in spirit and veritie.

Gen. 4. 4. 5

Pro. 23. 26

Therefore hast thou taught me wisedome in the secret of mine heart. He amplifieth his sin by this circumstance, that he did it not as an ignorant, but as one who was enlighted

ned with knowledge; and besides he had priuate informations and intelligence from God in his heart, and tasted of the heauenly doctrine, yea it was rooted and fixed in his heart, yet like a bruite beast he was caried to that filthy lust, and so was inexcusable, and suffocated the light of the Spirit which he had receiued. He had informations giuen by God, but he had not grace to follow them, which so much the more made him inexcusable, that he was taught, and would not obey. So Christians shal not perish for lack of information, but because they do not obey the warnings which they get. This age hath heard many lessons, and God hath manifested his whole will vnto them; but because they obey them not their knowledge shal augment their paines. God he must be our great Doctor and Teacher, we must be *Theodidactoi*, taught of God. Neither nature, learning, experience, practise or age can teach vs wisedome, onely Gods word must teach vs.

Christians perish not for want of informatiō, but for contemning the warnings they get.

God must teach vs.

Nature preuailed among the Philosophers, but that neuer led them to God. For all the principles of our faith are contrary to nature, sense and reason. What is more against naturall reason, then these points of

our

our religion: God was made man; a virgin hath borne a childe; a crucified man saued the world; a dead man arose, &c. in these and such we must be taught from aboue by God.

God teacheth by the ministerie of his word

God he teacheth by the ministery of his word, which whosoeuer contemneth, refuseth the meanes of his saluation; but that ministery will not be sufficient without diuine inspiration. *Paul* may *plant*, *Apollo* may *water*, *but God giueth the increase.*

1. Cor. 3. 6.

Bellarmine translateth the Hebrew word (which he granteth signifieth *abscondita*) *incerta*, and so doth *Lorinus*; those doubting Doctors would haue the mysteries of the Scriptures vncertaine and doubtfull.

Nota.

The feare of the Lord is true wisdome. Eccles. 1. 2.

There is great diuersitie of iudgements among men what is true wisedome; but if ye would enquire at the wisest man that euer liued, he will tell you that hauing examined all things vnder heauen, he found all things to be but vanitie and vexation of spirit; and that true wisedom consisted only in the feare of God, and keeping his commandements. *The feare of the Lord is the instruction of wisedome*; all other wisedome is foolishnesse.

Pro. 15. 33

Verse

Verse 7. *Purge me with hyssope, and I shall be cleane: wash me, and I shall be whiter then snow.*

HE is not contented simply to craue pardon once or twice, but many times; yea he multiplieth his suites by metaphors, allegories, and such borrowed speeches, signifying how deeply he was wounded with his sin, that he would haue himselfe assured and confirmed in the remission thereof: and now he borroweth a similitude from the washings and purgations vsed in the Leuiticall law, desiring that God would looke on his miseries, who was a leprous man by sin, and a filthy polluted sinner, that hee might be washed in the blood of Christ, prefigured by the Mosaicall washings.

Purge me with hyssope. There is made mention of hyssope, where it was vsed, in three places: first, in the 12. of Exodus, at the institution of the Passeouer, where the blood of the Lambe was appointed to be sprinkled vpon the doore cheekes with a bunch of hyssope bound with a scarlet lace. The blood signified Christs blood, the bunch of hyssope the sauing, and the scarlet lace

Three times made mention of hysop. Exo. 12, 22.

his blood died, which bound the bunch; all hauing their ſpirituall ſignifications. For the blood no doubt ſignified the blood of that vndefiled Lambe, ſhed from the beginning of the world. The hyſſope, the inſtrument applying his blood by faith. The ſcarlet lace, the communion of the Saints, who are bound by loue *the bond of perfection*, and ſprinkled with that ſame blood to the remiſſion of ſins. And ſo the blood which waſheth, faith which applieth, and the lace that coupleth, are all one; Chriſt by faith and loue receiued to the purgation of all Chriſtians.

The ſecond place, Leuit. 17. is the purgation of the Leper, wherein the blood of the ſparrow, the bunch of hyſſope and the ſcarlet lace are likewiſe mentioned, and differeth nothing but in this, in the firſt was the Lambe, here the Sparrow, which is all one: for euen as the Lamb is among beaſts, ſo is the Sparrow baſe and ſimple amongſt fowles; to which *Dauid* compareth himſelf,

Pſal. 102. 7. *I am as a ſparrow on the houſe top ſitting alone*: ſo we muſt be ſprinkled with his blood, which being contemptible to men, was acceptable to God.

The third was, Numb. 19. about the red

Cow,

Cow, which must haue hyssope dipped in the blood thereof. And Christ is compared to the Cow or fat calfe, which being in so great a price with the Father, was giuen to death for the saluation of our soules.

The hyssope hath many things wherein it representeth Christ very nigh: for first it is obscure, humble and abiect; so that *Salomon* is said to haue written of all trees, from the Cedar the highest tree, opposed to the hyssope springing out of the wall, that is to be basest and most common growing amongst stones, not standing of mans industrie to plant them, as other trees doe. So Christ in whom we beleeue was contemptible, a worme, not a man, despised, in him was no beautie, riches or earthly honours, which maketh men to come in credit and account.

Wherein hyssop representeth Christ.

1. Kin. 4. 33.

Psal. 22.

Next, the hyssope is bitter and sowre, not pleasant to the drinkers: so the crosse of Christ, by which our affections are mortified, is very odious to the flesh, and agreeth not with its taste. His crosse is therefore a stumbling blocke to the Iewes, and folly to the Gentiles.

Thirdly, albeit it be sowre, yet it is most wholesome: so albeit the doctrine of repen-

tance be irksome and vnsauory to the flesh yet it is wholesome to the soule. Naturall men esteeme this doctrine to be an enemie to them, which would slay their corruptions and lusts. Medicine, which at first seemeth bitter, afterward becommeth more comfortable: so the doctrine which is salted with salt and hyssope, is fitter for vs then that which is sweetned with hony; for hony was neuer appointed to be vsed in the Lords sacrifices, but salt *omnis victima sale saliatur.*

Simil.

An obseruation of *Cyrillus* concerning hyssop.

Cyrillus obserueth in the hyssope an hot operation, whereby it sharpneth the grosse humors, and purgeth the concretion of the priuitie; so grace maketh vs feruent in the spirit.

The propertie of hyssop. *Plin. lib. 20. cap. 4.*

Moreouer, hyssop purgeth the lungs, phtiriasis, rests, nourisheth the natiue colour of the bodie, killeth filth and vermine growing on man, cureth the bites of serpents, prouoketh appetite, sharpneth the sight, is enemie to feuers; of which it is written,

Parma calens, pectus purgans, petrosa streatrix
Ius sapidat pleuræ congrua, spargit aquam.

So grace is hot by charitie, purging by contrition, spitting forth by confession, seasoning the body by temperance, sauing the

soule

soule and inward parts by application of Christs blood, which being drunken purgeth our plurisie and bloodie eyes.

The hyssop of Christs blood a medicine for all our corruptiõs.

Then seeing all these diseases are in the soule of man, are we not much beholden to God, who hath made one salue to cure all our sores; the blindnesse of our mind is remoued by the water of his blood; the foule corruptions of our heart are euacuate and dissolued, that we spit them forth; our coldnes is warmed, our fiery feuers and inflammations quenched, our spirituall vigour & colour is restored, which we lost by sin.

What meant by washing.

Wash me, and I shall be whiter then the snow. He acknowledgeth that none in heauen or earth is able to purge him, but God onely: He hath that fountaine in his owne garden; he will communicate the glorie of our redemption to none but to himselfe. For by this washing is meant the washing of iustification and remission of sins; that as creation belongeth onely to God, so doth redemption by Christs blood. Wo to them who leauing the waters of life, go to any other, to seek water out of these rottē cisterns.

Then seeing it is the proper work of God to wash vs, let vs go to the lauer of baptisme, that there we may be once washed;

and after daily pray, that he may wash our feete by sanctification.

And I shall be whiter then the snow. He perswadeth himselfe of a full purgation by Christs blood. Though I were as blacke as the Moore, yet shall I be white as snow. Nothing can blot out our sinnes but this blood. If we would wash our selues with snow waters, *our righteousnesse* shall be *as a* Esa. 64. 6. *menstruous garment.* What is all the righteousnesse of man, but an abhomination before God. Yea Christ himselfe if he had bin onely man, could not haue bin able to satisfie the iustice of an infinite God; he must be God himselfe, and therefore it is called the *blood of God.* Act. 20.

But how shall we be whiter then snow? Obiect. I answer; our estate is more perfect and surer by Christ, then it was by nature in *Adam*; forasmuch as we haue our perfection by Christ, which cannot faile or alter; and it is the perfection of God which belongeth to vs; so that we stand not before God as men, but as gods before God, being couered with his perfect obedience who is our Redeemer, blessed for euer. So there is no cause why we should feare or despaire, seeing we are cleansed perfectly, if we be-

leeue

leeue & be sanctified. Let vs put on Christ, whose garment is white as snow. And his Church is made white in him. *Who is this that commeth vp white?* λαλευκανθεσμων, Cant.8.5. And the Bride hath white garments, made white in the Lambes blood. Mat.17.2. Apoc.7.14

The proper office of the holy Spirit is to wash vs, and purifie our conscience by Christs blood, lest our filthinesse keepe vs back from accesse to God. *And this ye were,* saith the Apostle, *but ye are washed, ye are sanctified, ye are iustified in the name of the Lord Iesus, and by the Spirit of our God.* And againe, speaking of the Church, *that he may sanctifie her, purging her by the washing of water, by the word, that he may make the Church glorious to himself, not hauing spot or wrinkle,* or any such thing, *but that she may be holy & blameless.* So, it is the onely worke of God to sanctifie his children & make them clean. 1.Cor.6.11 Eph.5.27.

Finally obserue, that iustification and sanctification are vndeuided companions; whomsoeuer the Lord washeth by the hyssop of his Sonnes blood, he also sanctifieth by his Spirit. Studie therefore to get holinesse, without which none shall see God. Let *holinesse to the Lord* be written on your brests. Holinesse becometh the house of God. *Be* Exo.28.36 Leuit.20.7

Doctr. Iustificatiō and sanctification go together.

Many study to attain to knowledg, but not to sanctification.

holy, as I am holy. For what fellowship can the most holy God haue with vncleane and profane people? This miserable age studieth to attaine to knowledge, but not to sanctification. Let Atheists call you what they please, studie you to puritie of life. A true Christian will make more conscience of an idle word or filthy thought which wil arise in their hearts, and will correct it more sharply, then those leud miscreants will do for adultery and the worst actions they commit.

Nota.

Verse 8. *Make me to heare ioy and gladnesse, that the bones which thou hast broken may reioyce.*

HAuing craued before remission of sins, now he beggeth the fruite which followes vpon the same, that is, *ioy and gladnes*, which is one of the fruits of the kingdome of God, and marks of Gods children.

Ioy proceedeth of sorrow.

This ioy which he suiteth, must of necessitie presuppose a sorrow which he had for his sinne. For as repentance can neuer want sorrow, no more can remission want ioy. So that ioy springeth out of the bitter roote of sorrow. And the greater sorrow

we

we haue, the greater shall our ioy be. The deeper thy griefe be, the higher shall thy comfort be.

He doubleth ioy and gladnesse both of soule and bodie; he will not be contented with some one or two consolations, but wil haue them to be multiplied; that as his tribulations did increase, so his comforts in Christ Iesus might be enlarged.

As a Christian is the most sorowfull man in the world, so there is none more glad then he. For the cause of his ioy is greatest: in respect his misery was greatest, his deliuery greatest, therefore his ioy greatest: from hell and death is he freed, to life in heauen is he brought. What can make men more glad then this, if he will beleeue. No offers can satisfie the minde of a prisoner appointed to death, vnlesse his remission be proclaimed and giuen him: so all the ioyes in the world will not satisfie a conscience, till he heare that his sins are forgiuen him. This ioy *Dauid* compareth with the ioy of worldlings who reioyced in their corne and wine, and saith, that he had *more ioy then they* had, and more peace of conscience.

Of all men a Christian hath most cause to reioyce.

Simil.

Psal. 4. 8.

This ioy cateth vp all false ioyes that men

True ioy eateth vp false ioyes. Exod.7.12

men haue in sinne, as the rod of *Aaron* did the rods of the Egyptians. For it is not possible that men can haue both ioy in God & godlinesse and in sin; for the one will euer quench the other, as water doth fire.

Nothing can alter this true ioy.

All other ioyes wil alter, whatsoeuer they be; but nothing can take this ioy from vs. Not tribulation; we reioyce in the midst of tribulation. Not death; no paine, no hatred of men, no persecution, all these rather

Acts 5.41. increase it. We reioyce with the Apostles, that we are thought worthy to suffer for the word of God.

Why do worldlings call vs melancholious persons, and too precise, that we can-

Ioh.4.32. not do away with an idle word, let be an idle action; let them say what they please, we say as Christ said to his disciples, he had meate they knew not; so we haue ioy that they know not of. That which is thy ioy, O hypocrite, that is my sorrow. I laugh with

Democritus alwayes laughed, & *Heraclitus* alwayes weeped Iam, 5.1. *Democritus* at that, for which thou weepest; I weepe with *Heraclitus* at that, whereat thou laugheſt. *Wo to them that laugh for they shall weepe. Howle ye rich men*, saith the Apostle.

Make me to heare. The person frō whom he seeketh this ioy, is God: *make me to heare*, saith

saith he; whereby he would teach vs, that this ioy cometh onely from God; it is he who is the fountain of ioy and all pleasure, for all good things come from aboue. Naturall ioyes proceed from a naturall and fleshly fountain, spirituall ioyes spring only from God: so he who seeketh these ioyes beneath, seeketh hot water vnder cold ice. *Can any good thing come out of Nazareth?* can any grace come from a graceless ground? Ioh. 1. 46.

Doctrine. Spirituall ioy proceedeth from God.

The instrument by which he seeketh ioy to be conueyed to him, is, the hearing of that word, *Thy sinnes are forgiuen thee.* There is none other ordinary meanes by which God will worke or euer hath wrought ioy to the troubled heart, then by his word preached by the mouth of his seruants, and beleeued by Christians. *Faith commeth by hearing. God opened the heart of Lydia. He that hath eares to heare, let him heare. I haue giuen eyes, and they do not perceiue, eares to heare, & do not vnderstand, their eares are heauie, &c.* Preaching of the word is a necessary instrumẽt by which spiritual graces is cõveied into our harts. God craueth this oftẽ in the old & new Testament, that we should heare his voice. And *Dauid* confesseth, that God

The word of God is the cause of this ioy. Act. 16. 14

Psal.40. God had prepared his eare. God from heauen said, *This is my beloued Sonne, in whom* Mat.3.17. *I am well pleased, heare him.* If then ye giue an obedient eare to Gods word, ye may be assured of this ioy wrought in your hearts, after yee haue beleeued the comfortable promises of saluation in Christs blood.

Against Atheists and Papists loathing the word.

What thinke ye then of Atheists, who will not heare the word but for fashions sake, calling those too holy who will heare two Sermons on one Sabbath; or of Papists, who will no wayes heare the word, which may be the meanes of their conuersion. Wo to the one and to the other. And because they haue refused to heare him, of whom they may receiue comfort and instruction; therefore the Lord shall refuse to speake to them any longer, vnlesse betimes they repent.

That the bones which thou hast broken may reioyce. The effect which he hopeth to receiue of those glad tidings, is a restitution of his first estate; wherein he found himself wonderfully broken by his sin and affliction, and hopeth to be restored by remission and pardon thereof. Where he speaketh of *the bones*, he would let vs to vnderstand, that there is no strength of nature able to

resist

resist the stroke of Gods iustice. For if he begin to fight with vs, we are vnable to resist. The bones are very hard, and the strength of man stands in them; but if God bring the hammer of his wrath, it shall be as iron and steele to crush them in peeces, being but as potters vessels.

No strength in man able to resist the stroake of Gods iustice

Which thou hast broken. The forme of Gods curing: he first woundeth, and then healeth. He cureth none but those whom his hand hath pierced; and he who woundeth, can best cure the wound. And in this God differeth from man: for man woundeth, but hath no care to cure; but when God inflicteth a wound on his children, he hath a present remedy appointed to cure the same. Let vs therefore be content to be vnder his hand, who for sufficient causes crossing vs, is euer ready to comfort vs in Iesus Christ.

God cureth none but those whom he hath wounded.

Man woundeth, but hath no care to cure; God woundeth & seeketh to cure.

May reioyce. By this he letteth vs see, what would be the effect of his deliuerie, euen to burst forth in the praises of his God, by his words, by his actions, by his writings. Which should teach vs, that in trouble, either spirituall or temporall, we euer haue this the principall end for which we desire to be deliuered, that we may praise

Let thy desire to be deliuered frō trouble be to glorifie God,

praise and glorifie God.

Verse 9. *Hide thy face from my sins, and put away all mine iniquities.*

NOw he reneweth his former suite of the remission of his sins, shewing how earnestly he desired the same. He is not content once and againe to crie for pardon, but many times. For he thought otherwise of his sin, then we do of ours, it touched him at the very heart. In this verse he vseth two similitudes; one, that God would turne away his face from his sinnes; next, that he would blot out all his iniquities.

God cannot see sin in his children.

Hide. The first similitude is taken from men, who will hide their face from that which they desire not to see. And it is certaine, God is in euery place, and seeth euery thing, but he cannot see the sins of his elect children; for that intervenient righteousnes of Christ will not suffer him to see any filthinesse in his children. *He seeth no iniquitie in Iacob*, saith *Balaam*. For as a red or blue glasse being set before our eyes, what euer we see thorough it, seemeth to be of the colour of the glasse: so God looking thorough Christ to vs, all his righteousnesse seemeth

Nū. 23. 21. *Simil.*

seemeth to be ours, and we are of his colour.

In the meane time, let vs not sin because he hideth his face from our sin: for if we abuse the riches of his bountie, we shall appeare in our owne colours. *Vse.*

And put away all mine iniquities. The blotting away, presupposeth an hand-writ of the law against him, wherein his name was put in the count-booke, which must be scraped out, and taken away, which cannot be done away but by the blood of Iesus Christ.

All. Ye see that one sin calleth to mind many thousands: and he is not contented to be acquitted from one, vnlesse he be acquitted from all. Call to mind all the sinnes of thy life; be not at quiet till thou getteſt a generall pardon for them all, which is to be purchased by Iesus Christ. Be afraid to adde new sinnes to thy old. *Blessed is he that feareth continually.* Pro. 28. 19. Do as *Ezekiel* did to the wall of the Temple, dig once, twice, thrice, and trie thine heart; the more thou diggest, the more abominations shalt thou see in that place which should haue bin a Temple to God. Ezech. 8. 8.

Verse

Verse 10. *Create in me a cleane heart, O God: and renew a right spirit within me.*

Dauid hath prayed already for the remission of his sinnes, and hath doubled ouer that petition eight times; now he craueth new benefits, of sanctification, of the holy Spirit, of ioy, &c.

In all his petitions he prayeth for spirituall things; he seeketh first the kingdome of God. He prayeth not for the health of his bodie, but for the health of his soule; he craueth not to be rich temporally, but spiritually in God. Those are sensuall, who being fallen in trouble, craue no other thing then to be deliuered from their present paine, neuer seeking to be reconciled to God.

Those are sensleſſe of troble, who seeke to be freed of the pain, though not reconciled to God.

Next, he seeketh great things; for he is a great God, who according to his greatnes can bestow ample gifts, as the Ocean plentie of water. It stood not with *Alexanders* honour to propine *Diogenes* with a small gift. We bring small vessels to God, a weake faith, although we haue great need; we thinke that hee is not able to giue great things. Our Sauiour Christ could worke no miracles

God as hee is a great God, bestoweth great gifts.

miracles amongh them, becauſe of their infidelity. The Gentleman on whom the King leaned, died and was troden vnder foot, becauſe he beleeued not the Prophet. Mat. 13. 58. 2. Kin. 7. 17.

Thirdly, he ſuiteth importunately; and beggers euer ſpeed beſt at Gods hand. The Prophet *Elizeus* reproued King *Ioas* that he ſhot onely three arrowes forth of the window; for if he had ſhot ſix or 7 times, he might haue vtterly ſubdued the Aramites. Let vs then pray inſtantly and importunately vnto the Lord, and we may be aſſured he will heare vs. 2. Kin. 13. 19.

He prayed before for remiſſion of ſins, and now he prayeth for the Spirit of ſanctification, an inſeparable companion with the other. For you can neuer be aſſured that you haue receiued pardon for your ſinne paſt, vnleſſe Gods Spirit hath giuen you a care to liue holily in time to come. Shall you be waſhen euen now, and after puddle your ſelfe in the mire? Not poſſible that euer Chriſt will beſtow his blood to waſh any, whom he denieth to ſanctifie by his holy Spirit. Sanctification followeth remiſſion.

Create in me a cleane heart, O God. The worker, *God*; the workmanſhip, *in me*; the worke it ſelfe, *create*; the ſubiect, *a heart*;

the qualitie, *a cleane heart.*

O God. As in the first creation a man is a meere patient, and hath no part of it, but God by the parents worketh it: so God worketh the second creation by his Ministers. There is no freewill or preparation to grace, or foreknowing godlinesse, as these hereticall Iesuits do affirme. Work the work thy selfe, and take the praise to thy selfe, O Lord.

God must worke our second creation.

Create. A man must be twice borne before he can enter into heauen. As he is made to the similitude of the first *Adam*, so must he be made to the similitude of the second *Adam*; and the re-creation or regeneration is more excellent then the former. For in the first, man was wrought out of clay but in the other, God worketh grace out of sin. What harder to worke vpon then the dust? Next, he breathed in the dead body a soule; but here he breatheth in the holy Spirit in mans heart. Thirdly, in the creation he made man perfect in all his members; so in the regeneration, all the members of the body and powers of the soule must be renewed; and if thou be deficient in the one, thou disgracest all the workmanship. If thou hast in thy new birth the

Man must be twice borne: and his second creation is more excellent then the first.

Ngue

eye

eyes of knowledge, and lackest the bowels of mercie, and art maimed of the hands of bountifulnesse; or if thou be dumbe and cannot praise God, or deafe and cannot heare his word, thou art not a perfect man. A greater worke in the second birth then in the first. A greater worke to raise vp a dead man in sin, then to raise *Lazarus* out of his graue. *Blessed are they who are partakers of the first resurrection, for the second death shall haue no power of them.* Reformation should begin at the heart. Satan is an vncleane spirit. As a flie is bred in filthinesse, and leaueth euer filth behind it; so doth the diuell defile euery place whereinto he commeth. Nota.

Our hearts are as open Tauernes ready to receiue all passengers. Now hauing tried sinne and Satan to be so noisome to vs, we should remoue them, shut the doore of our hearts, harbour them no longer; yea if any vncleane thought arise, let vs not entertaine it, nor consent thereto, lest it bring worse with it.

The subiect vpon which he must work, is the heart, the most noble part, the most secret part, which none can know but God; the seate of all the affections, by which man is ruled and led.

Reformation must begin at the heart.

A reformation which beginneth at the members and externall actions, is neither true nor constant. As if a man intending to dresse his garden, and purge it from thistles and such like weeds, would cut off the vpper part, and leaue the roote, which would spring vp again: so if thou wouldst chastise thy bodie, and let thine heart remaine luxurious, it is nothing. The heart is the fountaine, wherefrom springeth all euill, the roote wherefrom all sinne groweth.

He speaketh not of the substance but of the affections and qualities of the heart. No honest man will lodge in a filthy house, or drinke or eate except the vessell be made cleane; and God cannot abide in a foule swinish heart. *Keepe thine heart diligently* saith the Spirit. Since God then wil be thine hearts guest, thou must guard it diligently that others enter not in, neither leud cogitations: but as *Abraham* chased away the foules from the sacrifice, so we must chase away corrupt and euill cogitations from our soule, as vagabonds should be expelled from the Kings pallace.

Simil.

Pro.4.23.

Gen.15.7.

Nota.

The heart in Latin is called *cor*, noted by three letters, to signifie (as some thinke) that it is the seate of the Trinitie; and there-

for

fore the pourtraiture of the naturall heart is of three corners, answerable to the same.

As a vessell of gold or siluer being through long vse wasted and broken, is sent to the Goldsmiths to be renewed; so our hearts worne by sinne, must be sent to God, that he may put them in the fire, and cast them in a new mould, and make them vp againe. Alas, that wee are carefull to renew euery thing, clothes, vessels, and all, onely careless to renew our hearts. *Simil.*

Renew a right spirit within me. He doubleth his suite concerning his soule, as his principall desire. There are many who desire earnestly at God for earthly things, but few are serious in seeking that best thing, a new soule. Many are careful of the outward man, and careless of the hid man of the heart, that inner man. Many are careless of the best things.

The spirit is right, when it is set vpon the right obiect, which is God; but when it declineth to the world or to sinne, then it is wrong and goeth astray.

Dauid craving first that he might be purged frō his filthinesse, craueth now strength of God to his spirit, that he may not wander againe, but abide constant in the right way of Gods commandements. For we

As we pray for renewing grace, so pray for accompanying and following graces.

must not onely pray for a renewing grace, but for an accompanying grace, and a following grace to keep vs in the way of Gods obedience. The crooked and broken backed were not admitted to the Priesthood; no more are crooked or peruerse soules meete for Gods kingdome. Trie of what spirit ye are, whether of a right or a crooked; trie whether it be of God, or not. Euery mans wayes are right in his owne eyes, but the Lord pondereth the hearts. God must cast downe the old building, and build vp in thee a new building for himselfe, that thou maist be one of the stones of that new Ierusalem, which shall be inhabited by God.

Verse 11. *Cast me not away from thy presence, and take not thy holy Spirit from me.*

IN this verse he craueth two euils to be auerted from him; one, that he be not cast out from Gods presence: the other, that the holy Spirit be not taken from him. God cast off *Saul* his predecessor, and tooke his holy Spirit from him, and gaue him ouer to be led by an euill spirit; *Dauid* here craueth at God to be free of those two iudge-

1. Sa. 16. 15

ments,

ments. The chiefe thing which he seeketh after, is Gods fauour; from which nothing debarreth vs more then sinne. If any Courtier for his ouersight were put out of his place (as *Pharaohs* butler) and out of the Kings sight, would they not thinke hard thereof till they recouer his fauour? Wee haue sinned against God, should we take any rest till we be restored to his fauour? Should we not be afraid to be exiled and cast forth from his fauorable countenance, *in whose presence is fulnesse of ioy?* Exod. 40. 3. Seek Gods fauour. Psal. 16. 12.

The face and presence of God is as the Sunne, which in Summer looking fauourably on the earth, quickneth all creatures, man, beasts, the earth, what soeuer groweth, the fishes of the sea, and the birds of the aire; and by his absence all are discouraged, comfortlesse, and lose their vigour: so while we haue Gods fauour, we are in good case, we haue light, heate, comfort, pleasure, and all things; if he hide his face, all things goes wrong; and therefore our Poet saith well, *Simil.*

Tu si me placido lumine videris,
Cedent continuo cætera prosperè. Buch. Psal.

But do you think that God can cast away his elect child? No verily, totally and finally he will not do it, he cannot do it; though God cannot absent himself for ever

Simson. J.

we our selues and others beholding our crosses, may esteeme so. The Sun may seeme not to shine, whē it is couered with clouds, although it be shining: so God may seeme to leaue vs, when he crosseth vs, but it is not so. *With an euerlasting loue haue I loued thee. He loued his owne who were in the world, to the end he loued them. The gifts of God are without repentance. False Christs would deceiue the very elect, if it were possible.* Againe, Christ saith, *No man shall take them out of my hands.* And *Paul, Whom God predestinateth, he calleth, iustifieth and glorifieth*; therefore they cannot fall away finally. Which is against that damnable doctrine of the Papists, who thinke the elect may be reprobates. This doctrine is iniurious to the whole Trinitie: for the Father is greatly wronged, in that he is thought to be impotent or inconstant; who hath ordained vs before the world to glorie, & that his worke could be hindred or altered by any inconvenient fault or sinne in vs, as though he would or could not remoue and pardon it. And our Sauiour getteth no lesse iniury by them, that one of his members can perish, and so he should haue a defectiue body. For if any who once hath bin a member of his mysticall

Simil.

Ioh.16.27.

Rom.11.29

Mat.24.24

Ioh.10.28

Rom.8.30

Against the Papists, who thinke the elect may be reprobates, which is repugnant to the whole Trinitie.

Against God.

Against Christ.

our mysticall bodie fall away or be cut off, of
eme necessitie his bodie by want of that one
uds, member would be disgraced. And the ho-
eme ly Spirit who is the pledge of our adoption, Against the
it is sealing vp Gods grace in our hearts, and gi- holy Spirit.
ouec uing vs that full perswasion of Gods pro-
or'd, mises, causing vs to crie *Abba*, Father, is Rom. 8.15
l are greatly wronged, when his work is accoun-
de- ted nothing of, as friuolous, light and vn-
ine certaine. So to speake the truth, the Papists
f my do what in them lieth, to disgrace the holy
eth, Trinitie, and aduance Angels and men, in
fore plaine contempt of that glorious Godhead,
is a- which we ought so much to aduance in our
Pa- doctrine and writings. This is a great com-
pro- fort to vs, that the graces of the Spirit The gra-
the which we haue once gotten, cannot be ta- ces of the
atly ken away againe. For howsoeuer we do not Spirit can
im- feele them alike at all times, yet we haue not be ta-
d vs them: sin may take away the feeling of grace, ken away.
ork but not the possession thereof. Albeit God
rve- be angrie by correcting his best children,
he yet *whom he chastiseth he loueth.* Heb. 12.6.
n it. But *Dauid* saith, *Blot them out of the* *Obiect.*
by *booke of life.* It is not to be thought that Psa. 69.29.
ish, *Dauid* supposed they were written in the *Solut.*
For booke of life, but because they seemed to
his feare God, and were in the visible Church,
cal

but

but not of her, he prayeth that God would make it knowne, they were neuer written in it. And in praying that the holy Spirit may not be taken from him, he doubteth, yea he ſtandeth in feare of the loſſe thereof. *Bleſſed is he that feareth continually.* He doubteth, but doth not deſpaire. The Spirit may be grieued by vs, and ſo ceaſe to worke in vs good things, or to let vs feele good motions, but he cannot go away; for when he hath brought vs to our ſelues, and letten vs feele our ſins, then he purgeth his dwelling place, and maketh it more meete, to worke in ſuch diuine operations as it pleaſeth him to inſpire in vs.

Verſe 12. *Reſtore to me the ioy of thy ſaluation, and ſtabliſh me with thy free Spirit.*

IN this 12 verſe *Dauid* craueth another neceſſary gift and effect flowing from the remiſſion of his ſinnes, to wit, the ioy of his conſcience. For *the kingdome of God ſtandeth* Rom. 14. 17 *not in externall things, as meate and drinke, but in righteouſnes, peace, and ioy in the holy Ghoſt*, ſaith the Apoſtle. For being made righteous by Chriſt, and peace made with God,

God, there ariseth a wonderfull tranquillitie in our consciences, from which finally ariseth a ioy vnspeakable. For all the ioyes of the earth could not make vs ioyfull, vnlesse God were at one with him: neither can all the troubles that can fall vpon our outward man discourage vs, if we find the ioy of God in our hearts.

Nothing spoileth vs of this ioy and pleasure that we haue in God, but onely sin. For once delighting in sin, we can haue no pleasure in Gods seruice; for these two can neuer stand together. Therefore we must loath sinne, that we may reioyce in God.

Pleasure in sin taketh away our ioy in God.

Next, ye see the estate of a Christian is not alwayes one; ioy and sorrow is intermingled: he hath a Summer of ioyes, and a Winter of griefes. Saint *Paul* had the messenger of Satan to buffet him, that he should not be exalted aboue measure with his great reuelations. After a Christian hath mourned, he will reioyce. He who neuer sorrowed for sinne, will neuer reioyce for grace. He that neuer mourned for the affliction, neuer reioyceth for the consolation of *Ioseph*. *Mourne with them that mourne, and reioyce with them that reioyce*, saith the Spirit.

Christians haue ioy and sorrow intermingled. 2. Cor. 12. 7

The

The substance and ground of this ioy, is the saluation of God; so God is the matter of it: and this saluation is purchased by God onely. *Saluation is the Lords.* Whereby he letteth vs see, that the first grace will not do the turne to vs (of initiation,) but we haue need of the second grace of confirmation, which is the accompanying and perseuering grace.

Psal.3.8.

Stablish me. This stablishing is to make vs sure: whereby he would aduertise vs of our instabilitie and vnsureneſſe, if we were not yet supported. *Samson* was strong in grace; but being left to himselfe, he fell. *Peter* bragged presumptuously in his owne strength, *Though all the world would forsake thee, yet I will not*; yet being left to himselfe he fell, according as Christ had prophecied, *Before the cocke crow twise, thou shalt denie me thrise.*

Mat.26.33

Let vs now take heed vnto our selues, the time is come to trie all Christians what is in them, and I feare our weakneſſe will appeare to the world to our shame and the dishonour of our profession. And I neuer saw any, who presumed aboue others of their owne strength, but they haue proued the weakest souldiers, who by Thrasonicall

Note.

con-

confidence in their wisedome, holinesse, constancie, and other of their vertues, bragged aboue their neighbours, yea contemned them, but in the end they proue cowards, presuming in pride and falling with shame.

This is one of the most certaine markes of Gods Spirit, that as he is free in himselfe, so he giueth libertie and freedome to all his children whom he possesseth. For where the Spirit of the Lord is, there is libertie. They are not bound with the chaines of sin, they are not bound with mens traditions, but they freely serue God, as the children of the house are free. The Romans were free men; as citizens brag of their freemen, and there is great difference between them and other free men, that they may vse their trades of merchandize without controlement; so is a Christian, of all men, the most free. Our Sauiour said to *Peter*, *Who should pay tribute, children or strangers?*

Where the Spirit of the Lord is, there is libertie.

But I pray you, is a Christian who braggeth of the Spirit, free to do what he pleaseth? God forbid; he is onely free to do Gods commandements, and to stand in the libertie which God hath giuen him. He is bound to keep the cõmandements of God,

Mat. 17. 25 *Obiect.* *Solut.*

to be free from the traditions and vanities of men. So a man needeth not to brag of the Spirit, that he may say and do what he pleaseth, and alwaies pretend the Spirit and the libertie purchased by Christs blood to euery one of his follies; no, but that libertie hath her owne bounds and circumscriptions; for the Spirit giueth vs no more libertie, but that which is bound by his word.

No true ioy but in the saluatiō of Christ.

The word *jasha* importeth either *Sauiour* or *saluation*, as Ier. 3. 18. To declare that there is no true ioy but in the saluation by Christ. This ioy *Marie* had in God her Sauiour, Luk. 1. 47. and *Iohn* in his mothers wombe leaped for ioy, Luk. 1. 44. Zach. 5. 9. Isa. 60. 5. *Reioyce daughter Sion*. This ioy maketh vs reioyce in tribulation, by the comforter who eateth vp all our sorrowes and perplexities, as fire eateth vp the rust of iron. Other ioyes be but toyes. *Quicquid non est in Domino, non tam intus recreat, quam foras*: What ioy is not in the Lord, refresheth not so much within as without. This is the wine which *Salomon* commandeth to be giuen to the grieued in heart. And surely this ioy is a foretaste of that future ioy which we shall haue in heauen, where there shall be no interchange of ioy with sorow,

Pro. 31. 6.

but

but a perpetuall ioy, wherein the creature shall reioyce in the Creator, and daily find new causes of pleasure. *At thy right hand is pleasure for euermore.* Psal. 16. 12

But where he desireth a restauration of this ioy, it is certaine that he once felt and tasted of the sweetnesse of Gods fauour and the life to come; and this sense failing him for a while, he desireth that it may be repaired and restored to him. And God iustly dealeth this way with men. For when they abuse the time of his gracious visitation, he letteth them feele themselues what they are without him. Therefore he is glad to seeke now with the prodigall sonne, a restitution of the thing losed.

Those who abuse the fauour of God, shall feele the want therof

Stablish me. He craueth now the gift of confirmation; as though he would say: Albeit thou wouldst bestow all the former benefits, of remission of my sin, of sanctification, and ioy proceeding therefrom, yet I am likely to lose them, vnlesse it would please thee to confirme and strengthen me to the end. Therefore he craueth to be stablished by the Spirit; and he addeth an epithete to that Spirit, calling it his *free Spirit.*

Our Lord was reproched for his frequencie with sinners; they called him a drunkard,

Luk. 7. 16. kard, becauſe he dranke with them; and a glutton, becauſe he eated with them. Who would reproue a Phyſitian which frequenteth with patients; and who would reproue a Preacher who haunteth and conuerſeth with penitents, not to peruert, but conuert them.

simil.

Thy free Spirit. He letteth vs ſee, that this ſtabilitie commeth by no other meanes but by the Spirit of God; as oftentimes he doth make mention in this Pſalme. The title which he giueth to the Spirit, is a *free Spirit*. The Spirit is free in himſelfe, neither can he be limited: ſo thoſe who haue him cannot be bounded by any humane deuice or preſumption. The winde bloweth whither it pleaſeth; and ſhall not the Spirit haue libertie to blow whither he pleaſeth. No man ſeeth the wind, yet it bloweth and ouerthroweth great houſes and trees: and yet they will binde the word of God. This I ſpeake not, that I would wiſh any to pretend the Spirit, and alledge for whatſoeuer thing they ſay a warrant of the Spirit: thus keeping that libertie to be a pretence and ſauegard of their imaginations; as the Anabaptiſts ſay; but there is no warrant for ſuch riot; for the Spirit ſeeketh nothing by

The Spirit is free in himſelfe.

but by the word.

Neither can this Christian libertie be a pretence for Atheists, who vnder couert of Christian libertie doe what they please, spend their time in all maner of riot. Our libertie is to serue God, not sinne, from the bondage whereof we are made free.

Christian libertie is to serue God.

Verse 13. *Then shall I teach thy wayes vnto the wicked, and sinners shall be conuerted vnto thee.*

NOw followeth his promise; 1. that he will be a Preacher: 2. to whom, *to the wicked*: 3. what shall be the effect of his labours, *sinners shall be conuerted to God.*

Then shall I teach the wicked. He mindeth not to hide his talent, but to put it forth to his masters aduantage. So this is a sure mark of one who hath Gods mercie, that he will not keep it priuate, but publish it, and make knowne to others. Which is a dutie necessarily craued in vs, that we should be diligent to communicate our gift to the vtilitie of the Church. Worldly men put out their mony for their owne aduantage; and should not spirituall men put forth the Lords gifts for his aduantage?

Doctrine. Euery Christian should cõmunicat their gift for the profit of the Church.

David a King, is not ashamed to be a teacher of repentance and mercie, which he felt himselfe. So, none in all the world should be ashamed of the holy ministerie. Saint *Paul* saith, *Va mihi si non prædicavero, Wo be to me if I preach not the Gospell.* Those who are ashamed to preach & publish their sins, let them be ashamed to sinne.

None should be ashamed of the holy ministery.

1. Cor. 9. 16

Note.

Thy wayes. But what is his text he teacheth, *thy wayes*, not mens traditions, which can in no wise either assure or pacifie the conscience. *David* was not so bold, to put in his wayes with Gods wayes. Gods wayes are the ways prescribed in his word which are perfect, just and holy wayes. But when men will bring in the altar of Damascus, opposing it to the true altar, they remember not that God brought leprosie on the Kings face, till he was expelled out of the Temple. This is a rule to Princes that they teach the people, and make them to be taught onely the wayes of God; and bring not in mens traditions, and make mixture of them with the holy Scripture, which here *David* shunneth.

Gods ways are the wayes prescribed in his word.

2. Kin. 16. 13

But whom teacheth he? *The wicked, sinners*, those who are in the very bonds and hands of the Diuel, these be the proper ma-

er vpon which Gods word worketh. Hypocrites set not by such lessons, but poore miserable creatures, who see by the word that they are worthy of hell, then they are touched with a remorse, and would be very glad to go to heauen. So the physicke is lost, which is not bestowed on such as are sensible of their owne sores.

And sinners shall be conuerted vnto thee. He perswadeth himselfe that his doctrine shall be effectual, forasmuch as it shal worke the conuersion of sinners. O the wonderful power of Gods word, that it can do that which all the world could not do. It is the arme of the Lord: *To whom is the arme of the Lord reuealed?* saith *Isaias*. It is *the power of God to salvation*, saith *Paul*. No doctrine can worke faith in man, but the worke whereto it perswadeth him; not forceth him.

The word can doe more then any thing Esa. 53. 1. Rom. 1. 16.

Conuersion prefuppoſeth auerſion. The vſe of the word is to conuert them that are uerted or peruerted; as the ſhepheard brin-eth home the wandring ſheepe. Which leerly argueth the neceſſitie of the word nd teachers thereof; ſo profitable, as with-ut which, ſinners cannot be conuerted to od: for no other inſtrument can conuert

Conuerſiõ preſuppo-ſeth auerſiõ

them; and they cannot conuert themselues.

This teacheth Ministers to be diligent in their calling; if they would shine as starres in heauen, they must labour to conuert sinners.

Dan. 12. 3.

Verse 14. *Deliuer me from blood, O God, which art the God of my saluation: and my tongue shall sing ioyfully of thy righteousnesse.*

HAuing before so often begged pardon for all his sinnes in generall; he now particularly confesseth which of all his sins gricued him most, which he setteth downe to be innocent blood, and therefore he craueth to be deliuered from the burden of it, from the terrors of an accusing conscience, the cries which it sendeth vp to God.

The shedding of innocēt blud Dauids greatest sin

This verse hath a petition and a promise. In the petition two things: 1. of whom he beggeth this petition: 2. what he seeketh to be deliuered, *from blood.*

O God, the God of my saluation. His doubling and repeating the name of God, sheweth vnto vs, that he taketh hold on God with both his hands; and it declareth his vehemencie and earnestnesse in his suite at

God,

God, that he might be deliuered from that blood. And all his suites he directeth onely to God. Foolish Papists, God helpe you.

When he calleth him *the God of his salvation*, he cleerly sheweth to vs, that he hath no saluation either of his body or soule, but onely of God, who will not giue his glory either to man or Angell.

When he saith, *My saluation*, he applieth saluation to himself, and doth not imply and infold his saluation in generalitie, thinking it presumption to certifie himselfe of his saluation, (as the Papists say.) For what comfort can we haue in life or death, if we be not perswaded of Gods mercie and fauour: not that we presume of our merit, but perswading vs of his maiesties constancie and truth.

We can haue no comfort vnles we be perswaded of Gods mercie.

Deliuer me from blood. His petition is to be deliuered from blood, both from the guiltinesse which he had contracted by his murder, as from the terrors of his conscience, as also from the punishment threatned by *Nathan*, that blood should neuer depart from his house; and finally from future blood, ỳ he neuer fell into it again: as God deliuered him from the blood of *Nabal* by *Abigail*. And this is a great deliuery, that we

Dauids petition.

2. Sa. 12. 10

1. Sa. 25. 33

do not euil; as we are commanded to pray,
Mat.6.13. *Deliuer vs from euil*, that we commit no sin;
and when we haue done euill, it is a great
deliuerance when God freeth vs of the guilt
of it, the condigne punishment. But our
greatest comfort is, when we are kept from
doing of it, as *Ioseph* and *Susanna*; and it is
Gods greatest honour when we are deliue-
red from the punishment which we haue
deserued for committing such euils.

From blood. He both committed adulte-
ry and murder; but he is more touched for
the one then for the other. Adultery is euil
Murder worse then adultery. because it defileth and defaceth Gods image
in man; but murder destroyeth his image.
And there is no sinne more odious in the
sight of God then blood: for which cause
Gen.4.14. he banished *Cain* from his presence; he de-
Gen.6.5. stroyed the first world, which was full of
cruelties; he remoued *Saul* from his king-
2.Sa.21.1. dome, who slue the Priests and the Gibeo-
nites; he remoued the Crowne from the
1.Ki.21.38 house of *Ahab* and dogs licked his blood.

Kings should pray with *Dauid*, to keepe
them frō the blood of innocents; for blood
Note. shall be in their house. And often those who
liue in blood, die in blood, and make a
bloodie testament; according to that

of the Poet:

Ad generum Cereris sine cædet & sanguine,
Discedunt reges & sicca morte tyranni.

The word in the originall is *bloods*, in the plurall number. For such is the atrocitie of that sin, that one is weightier then a thousand weights of Lead. So soon as it is shed, so soone doth it defile the shedder, as the purple dieth the cloth. It seemeth well coloured when it is shed, but within a litle time it becometh so thicke and black, that a man would abhorre to behold it; therefore it is called *bloods*. The Lord in the Leuiticall law forbad his people to eate any flesh *with the blood*; that the detestation of beasts blood might make them so much the more to abhorre the blood of man, wherein his life standeth. Blood hath a crie: *The voice of thy brothers blood crieth. Who so shedeth mans blood, his blood shall be shed*, which is either by the iustice, or by reuenge and repaiment. The auengers of blood are admitted by the law.

Why called *bloods* in the plurall number.

Leu. 7. 27.

Nota.

Gen. 4. 10.

Gen. 4 10.

Now mens hands are full and foule with blood. The earth is drunken with blood. *In her wings there is found blood. Polluted with blood.* Lam. 4. 14. *Full of blood*, Ezek. 9. 9. 22. 2. 23. 27. *Blood hath touched blood,*

Ioel 3.19. Mica 7.2. Nah.3.1. Hab.2.12. Mat.23.35 Hoſ.4.2. *Ioel* complaineth of them, that they *ſhed innocent blood*. *Micah*, *Nahum*, and *Habakuk*, pronounce a woe to them that ſhed innocent blood. And Chriſt bringeth together all the blood ſhed from *Abel* to *Zechariah*. The Iewes bought *Aceldema*, a field of blood. *Their feete are ſwift to ſhed blood*. The third part of the ſea ſhal be blood, God will reuenge the blood of the Saints. So I ſee from the beginning of the world to the end thereof, innocent blood hath euer bin, is, and ſhall be ſhed, but namely the blood of Gods deareſt children.

Mat.27.8. Reu. 8.8.

Innocent blood is, hath bin, & ſhalbe ſhed

Sanguine fundata eſt Eccleſia ſanguine crevit,
——ſanguine finis erit.

Let vs then thinke it no vncouth thing, when we ſee innocent blood ſhed ſo abundantly, that the ſtreets of Ieruſalem are filled, and like to be more filled with the blood of Gods Saints.

And my tongue ſhall ſing ioyfully of thy righteouſneſſe. He promiſeth to be thankful vnto God: for *it becometh righteous men to be thankfull*. Sinne tooke away the vſe of his tongue, now grace reſtoreth it.

Pſal.33.1.

The tongue is a noble inſtrument, and as it were a bell hanging in a high place. It is a ſhame it ſhould not be occupied in ſounding;

ding; and much more shame that it should be ill occupied in sounding euill things. It is best vsed when it soundeth Gods praises, who formed it. As the golden bell of *Aarons* garment sounded, so should our tongues sound Gods praises, if we be his Priests.

Nota. The tong is best vsed when it praiseth God.

This condemneth two sorts of persons; one, who neuer speake any thing to Gods honor, thinking they are well discharged when they do not openly blaspheme, or speak vilde speeches out of the filthy groues of a polluted heart, although they heare others, and cannot open their mouthes to rebuke them, being ashamed to speake for the Lord, and glorifie him by maintenance of his truth.

Simil. Those are to be condemned who do not speake for God.

The other sort is more to be condemned, who open their mouth daily to lies, blasphemies, slanders. But be assured, that if for euery idle word we are to be countable, much more for euery wicked speech we shall be answerable to God at the last day. Mat. 12. 36

Those are to be condemned who speake against God.

Shall sing ioyfully. He is not content to say, *shall speake.* For the more vehement intention of the minde kindled vp with ioy, maketh the tongue to burst out in Psalmes, hymnes and spiritual songs, to stirre vp thy

selfe,

selfe, and prouoke others with greater delight and pleasure to praise God.

This sweete singer of Israel answereth to his name, when he singeth sweete songs and ballads to the praise of our sweet God. So much in this are those to be condemned, who sing profane baudie songs, to the dishonour of God, and offence of his Church.

Against those that sing profane balads

Of thy righteousnesse, that is, not of his iustice in punishing him, but of his righteousnes in couering his iniquitie. For which Christ is called, *God our righteousnesse*. So he would be vnrighteous and denie himselfe, if he should denie vs mercie: so sure is our saluation, which is our great comfort. We must praise God for all his benefits, whereof we are lesse then the least; and if for the smallest, much more for the greatest, euen that worke of our redemption by Christ, that he is made our righteousnesse to saue vs, when we had nothing of our selues, and knew not our danger, he prepared a salue for vs before we were wounded, and the remedie before our danger. If we were sicke, and had receiued health; poore, and were relieued, would we not thanke God, and thinke our selues obliged to him,

as we are: but seeing he hath deliuered vs from our sins, and from hell, haue we not the greater cause to be thankfull; for the greatest benefits deserue the greatest praises.

Nota. The greatest benefits deserue the greatest praises.

Verse 15. *Open thou my lips, O Lord, and my mouth shall shew forth thy praise.*

HE promised in the former verse to sing ioyfully of Gods righteousnesse; now he bethinketh himselfe that this is not in his owne power, but it must come from God. That as his faith and repentance was of him, so his thankfulnesse must also proceed from him. So there is no temporall or spirituall gift, which doth not come from God. He worketh in vs *velle & perficere*, to will and to do.

There is no temporall or spirituall gift which doth not come from God. Phil. 2, 13.

The tongue was consecrated before to God; now he presenteth his lips, another instrument; and at last the mouth it selfe, which containeth both. Seeing God hath giuen to euery member the owne faculty and power, it is good reason it should be vsed to his glorie. God hath giuen thee a tongue, mouth and lips, for no other end but to proclaime his praises. And cursed is that man (if he repent not) who soundeth

Euery member should sound Gods praises.

any

any thing with his tongue, but Gods honour.

We see further, that we are all close and bound vp by nature, except the God of nature enlarge our hearts with his loue, and fill our mouthes with his praises; God hath the key of his lips; he can make infants and sucklings proclaime his praises; yea he can open the mouth of *Balaams* asse to vtter his praise. *Augustine* thinketh *non posse laudare Deum sine ipso, qui non ipsum habeat, qui se adiuuet*, that God cannot be praised without himselfe, he who hath not him to helpe them.

Psal. 8. 2.
Nū. 22. 28.
In Soliloq.

Doctr. Sorow for sinne will breake open the dumbe mouth to speake for Gods mercie.

Moreouer obserue, how sorrow for sin will breake forth the dumbe mouth to speake for Gods mercie. I reade of *Crœsus* his sonne, who seeing a traitor going about to murder his father, though before he was alwayes dumbe, began to speake and crie pitifully: why should not we when we see that God is wounded with our sinnes, once at last begin to crie.

Simil.

Obiect.

But there ariseth here a question, whether by our praises Gods name may be more amplified? I answer with that worthy seruant of God, M. *Robert Rollock* a holy man writing on this Psalme, *Deum in se*

Solut.

esse

esse perfectissimum, that God is most perfect in himselfe, without the worke of any creature. The Father glorifying the Sonne, and the Sonne the Father, the Father and Son the holy Spirit, the holy Spirit the Father & the Sonne. But yet will be glorified by the creature. Because he is iust, his righteousnes craueth, that the creature should acknowledge the Creator, whose felicitie standeth in this, that he should reuerence his Maker with all dutifull seruice; he craueth it more for our weale, then for himselfe. Thinke yo that God can be either worse or better for our praises; but we our selues are then best, when we haue grace to praise him.

Philip finding *Nicanor* detracting him, relieued him from his necessitie, and then he began to praise him; wherefore he said, *Videtis esse in nostra potestate & bene & male audire*: Ye see it is in our power both to be well and euill thought of. But God is not so, he careth not for our praises, and our obloquies do not touch him; he is so farre from the one and the other. We can neither augment nor impaire his dignitie, speake what we will or please, wee may doe our selues euill, him we cannot offend. *Plut.*

Sinne taketh away the benefit of our tongue,

Sin maketh a man dūb that he can not praise God.

tongue, that we become dumb, and cannot praise God, till he forgiue vs our sinnes, and then we shall speak; and although we would speake, God thinketh nothing of our speeches, vntill we be reconciled to him. *What*

Psal. 50. 16 *hast thou to do to declare mine ordinances, and to take my name in thy mouth, seeing thou hatest to be reformed?* But wo to the tongue, mouth and lips, which are not employed in the seruice of God that made them, to proclaime his praises: and double woe to them who employ them to his dishonour;

Note. for they shall say, would God they had bin rather dumbe, and could haue spoken nothing, then to haue spoken to the dishonour of that Maiestie which made them.

Verse 16. *For thou desirest no sacrifice, though I would giue it: thou delightest not in burnt offering.*

NOw toward the end of the Psalme he is bursting forth in thankfulnesse, setting downe the sacrifice which the Lord would not haue, to wit, externall sacrifices; and declaring that which he would haue, a contrite heart. Sacrifices of olde comprehended all Gods worship. For the burnt

offerings

offerings and sinne offerings represented Christs blood. The thanksgiuing offerings, peace offerings, the incense, the thankfulnes of the Saints for his benefits; and what of all these, he was wearied with them, when they were not mixed with faith and repentence. *Nazianzen* saith, The vse of the legall sacrifices.

Vna Dei est purum gratissima victima pectus.

Then if God delight not in sacrifices which were commanded by himselfe, what careth he for trifles inuented by men, of which he can haue no pleasure. His delight is not in outward sacrifices at any time, if they be alone. *I will haue mercie* (saith he) *not sacrifice*; much lesse doth he respect the sacrifice of the Masse, hauing no warrant in his word; neither yet of our prayers and praises, when we do but pretend religion, not serue God vnfainedly. Away with all our offerings, if we offer not to him that which he craueth chiefly, to wit, a penitent heart. Note. Hos. 6. 6.

Lorinus obserueth well, *Sacrificia non operari per se peccatorum remissionem posse, sed tantum representare & præfingare sacrificium illud vnicum redemptoris*: that is, that the sacrifices of old could not worke by themselues remission of sinnes, but onely did re-

represent and prefigure the onely sacrifice of our Redeemer. Then, as he saith truly, their sacrifices *ex opere operato*, by the external working of them, cannot giue remission of sins. What reason then hath he to affirme that the Sacrament of the new Testament conferreth grace by the very externall giuing thereof; seeing that same thing was prefigurated by their sacrifices which is represented by our Sacraments, that is, Christs blood both in Baptisme and in the Lords Supper.

Lorinus against himselfe.

Verse 17. *The sacrifices of the Lord are a contrite spirit: a contrite and broken heart, O God, thou wilt not despise.*

WHen he hath remoued that which God misliked and refused; now he placeth that which God liketh and receiueth, that is, the sacrifice of a contrite spirit. In the plurall number called *sacrifices*, that is this one for all.

A broken heart, is such a heart which is humbled through a sight and sense of sin. For it is needfull, that as we haue worne our heart by sinne, so our heart should be

What a broken heart is.

worne

worne againe by repentance and ſorrow for ſinne, and that we ſhould take paines to ſubdue our hearts and all the thoughts thereof, and bring them captiue to Gods obedience.

That is that poore ſpirit of which *Mathew* ſpeaketh, & *Iſaias* ſpeaketh of the ſpirit that trembleth at Gods word. This cauſed *Dauid* to put the word ſacrifices in the plurall number, that he might expreſſe the better, that one contrite heart which is the ſacrifice of repentance alone ſuffiſeth for all legall ſacrifices. If he had ſaid that a contrite heart, is a ſweet ſmelling ſacrifice, they might haue excepted ỹ ſo are many others, as the papiſts do mixe their works with the grace of God. But *Dauid* excludeth purpoſlie all ſacrifices, and ſheweth, that what euer ſacrifices God reſpecteth are comprehended vnder a penitent heart, beleeuing in Chriſts bloud, and ſeeking mercie for the ſame.

Mat. 5. 3. Eſa. 66. 2.

Why ſacrifices in the plurall number.

This ſort of people are called mourners in Sion, who mourne to God for their owne ſinnes, and the ſinnes of the people, who powre out their heart with their teares to God, who doe lament for the affliction of Ioſeph. Oh, what cauſe haue we to la-

ment this day for our sinnes, and to breake our hearts for the persecution of the Church in euery place. Let our feasting be turned into fasting, our laughter in teares. Mourne with *Ieremiah* for the desolation of Sion.

Note.

A contrite and broken heart thou wilt not despise. Here he encourageth the penitent sinner; who may be affraied to appeare before the Tribunall of God, in regard of the conscience of his sinne, and be feared that God will not accept him, howsoeuer he be humbled. Him here he encourageth, God will not despise a troubled heart, yea rather he will like it and manifest his skill in healing and comforting it. To which agree all those places in *Isaias* which comfort the Church, those sweet inuitations of Christ to the laden and wearie, to come vnto him, and to those that were athirst, and he that calleth vpon vs, will not reiect and cast vs away.

God liketh a troubled heart.

The Lord is nigh to them that be of a contrite spirit. Psal. 144. 8. Who speake to him in the bitternesse of their soule. Iob. 10. 1. Crying like the Dragon or Ostrich. Mich. 1. 8. Who cry wonderfull being ouercomed by the Elephants. As Saint *Ierome* saieth,

who

who slay their affections, and offer them as a sacrifice to God, as the *Magdalen, Peter,* other Saints, who forsake their former lusts, and say with a certaine young man, who being temped by an harlot, and seeming to be ignorant who she was, she said *ego sum,* it is I, he answered, *ego non sum,* it is not I, for he was conuerted by repentance.

If thou would prevaile with God, giue him thine whole heart, if thou doe any thing for God doe it with thine heart, seeke him with thine whole heart, loue him, feare him, pray to him, turne to him, obey him with thine whole heart. Deut. 10 12. Rom. 6. 17. Ier. 32. 40. Ioel. 2 12. Psal. 119. 145. Pro. 23. 26. 2. Chro. 31 21 Deut. 4. 29.

Their heart is deuided saith the Lord of hoste, *now shall they perish.* God is one and vndeuided, and craueth an heart, one, and whole in affection, and rent onely by dejection, nothing can breake God but a broken heart. The string can bow the bowe, the fire can temper and molifie the steele, the goates bloud the adamant, and the heart contrite can moue God saith *Mantuan* in these verses. Hos. 10. 2

Virga recens Zephyris, nerno curuabitur arcus
Igne chalybs: adamas sanguine, corde Deus.

Finallie, obserue that albeit repentance doth make a contrite heart, and as I said before we should take such paine on our contrition, that we should not let any thought of our heart escape vnrepented & mourned for, yet, the onely hammer which must burst our soules is the word of God, which bruseth the rockes of a stonie heart, and maketh an heart of flesh. And as out of rags being bruised is brought forth fine paper, so is a troubled heart bruised with sorrow for sin turned into a gratious subiect, whereinto God may worke and write his law. And as the poole of Bethsaida being troubled, brought health to mens bodies: so doth the conscience afflicted by God, bring certaine health and saluation to soule and body. Saint *Ambrose* sayeth that repentance is so difficult and hard a matter, that he hath oftner found mo who liued innocently, then who did truely repent. It is written of *Augustine*, that he caused the psalmes of repentance to be put on the wall ouer against him, before he died, and reaped aboundantly reading them ten daies; at which time none came to him but either the phisitians or his refreshment. Seeing therefore God liketh this sacrifice of a contrite heart,

The word of God bruseth the heart. *Simil.*

Ioh. 5. 4.

heart, without which none other thing will please him, let vs take the bests of our affections, seperate them from their olde pleasures to God, bind them by the coards of the word, lay them downe at his feete, and slay them, and that sacrifice shall please him, offer thy selfe a liuing sacrifice, and be assured God will accept of thee; and neuer reiect thee nor thine offering, other sacrifices die being offered, but we by offering our selues to God yet liue. *Nota.*

Verse. 18. *Be fauourable vnto Zion for thy good pleasure: build the walles of Ierusa'em.*

HE hath prayed for mercie to himselfe, now he praieth for the Church, which he hath offended by his sinne, and vpon which he had brought such euills, that it would please God to be mercifull to her, build vp her walles, and repaire her ruines.

No man can truely pray for himselfe, vnlesse he pray for the Church also; as *David* doth in many Psalmes. If a man be a sensible member of the body, it is not possible but the euills which befall to any one member (let be all) touch not him to the

No man can truely pray for himselfe vnles he pray for the church.

heart, as it were done to himselfe.

In this verse are three things contained, first, for whom he prayeth, for *Sion* and *Ierusalem*, secondly, what he suiteth, *Gods favour*, thirdly, out of what ground, *for thy good pleasure*. But before we enter to any of these particulars, we haue some generalls necessarely to be marked.

The chiefe care of princes should be for the Church.

First, that the chiefe care of Princes should be the weale of the Church.

The Church is as the heart.

The Church is as the heart in the body, which being troubled, of necessitie the body must be in danger: if ye loue your head, keepe your heart. The Church nurisheth the heart bloud of Christ in her bosome, the rest of the members haue also their owne offices, but she hath the chiefest office, being the most noble part; and who should maintaine her more, then the head, who hath all the senses infixed therein, and from which all the members, sinewes and veines take their life. And what greater honour can they haue, then to be nursing fathers of the Church. If a king concredite his child and his first borne to be nourished by any of his subiects, may not that subiect thinke he hath gotten great honour, and may expect for his trauell great commodi-

Simil.

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tie: and when a king hath receiued Gods first borne (for *Israel* is his first borne) in his custodie, may he not thinke he hath gotten great glorie; and if he neglect his first borne, shall he not receiue great infamie. Those who are greatest officers in a kingdome, as Chancelour, Chamberlane, President, Secretarie, and men of estate, are in greatest estimation and credite; and shall not great men thinke they are greatlie obliged to God, who hath made them administrators of his kingdome, whose standing is the weale of the Church, the principall estate of their Common-weale; if it stand, then they stand; if it fall, they fall, for their subiects obey them more for conscience, then for any terrour or feare of their lawes.

Then it is best for them to be religious, and to propagate holie religion, for their owne standing.

The auncient Romans, Lacedemonians & Athenians were most carefull of religion, because they affirmed that they wrought more by deuotion, then they were able to doe by the sword. This was their good policie, as *Plutarch* amplie reciteth in his Historie. The Romans wrought more by religion then the sword.

Then when Princes inuade religion, and draw the people to atheisme, see if they be not greatest enemies to themselues, to their estate and posteritie. The Turke and other polititions may giue Christian princes sufficient proofes of this my assertion, as also if examples of *Dauid*, *Solomon*, *Iosias*, *Ezechia*, *Constantine*, *Theodosius*, may moue them, whose posteritie hath brought eternall renowne vnto them, and if not, let *Iulian* affray them, and wicked princes like vnto him.

Let princes follow Dauids example.

The care of religion, and to be a religious prince, is the greatest safeguard to a prince. For religion hath Gods maintainance; and God hath shewen his mightie hand for *Ezechia* against *Senacherib*, and for *Dauid* against all his enemies; for Queen *Elizabeth* who died in peace notwithstanding all the maginations of her enemies; and for our dread Soueraigne Lord King *Iames*, against all the horrible and monstrous designes of his enemies.

The care of religion a princes chiefest safeguard.

Princes religious bring wealth to their subiects. 1. King. 10. 21.

Princes maintaining religion, bring great wealth to themselues and to their subiects as *Salomon* did, when gold was as dust, and siluer as the stones.

Next, the Church being vnder continual danger

danger ſhould be helped by princes. Since the Church is the princes *depoſitum*, which God gaue to their cuſtodie, they ought to haue a chiefe regard of her. The fatherleſſe widow and orphans are concredited to them, much more they ſhould defend the Church, becauſe the deuill and his inſtruments and her fight againſt her, and who ſhould maintaine her but princes, who are ſet in authoritie onely for her cauſe, to debate and take her part againſt all the world. Her enemies are more then notorious, ſhe was neuer at reſt, her enemies are aſſaulting her continually; hell hath broken looſe againſt her in theſe latter daies; princes haue put their diadems on the hornes of the beaſt; people are rageing. And ſeeing that eternall ſpouſe of God is ſo hated of the world, ſhould not princes with *Danid* procure her welfare euen to their vttermoſt.

The Church being troubled ſhould be helped by princes.

Princes muſt by prayer and power ſupport the Church. Prayer hath more power then armour. Therefore princes who would fight well, muſt pray well. *Moſes* did more with his hands lifted vp to God, then *Ioſua* did with his ſword. *Iſrael* wreſtled with God, & gat his name by prayer: for otherwaies he could not haue preuailed with

Princes who would fight well muſt pray well. Exo. 17. 11 Gen. 32. 28.

with such a maiestie. Therefore princes who be athiests, can neuer be good to the Church: and no maruell, because they know not what prayer is. Wicked princes cannot abase themselues so low as to pray to a superiour; but *Dauid* who will be renowned for euer, not onely prayeth, but biddeth the people pray for the peace of Ierusalem. In a word, the chiefe armour of the Church, and all Church wardens, and Church defenders are spirituall. *Arma militiæ non sunt carnalia:* The weapons of our warrefare are not carnall, but spirituall.

Be fauorable vnto Zion. He prayeth for Sion and Ierusalem, this is a noueltie, should the king pray for the Church, I thinke the Church should pray for the king. Yea, but this king thinketh that all his prosperitie standeth in the weale of the Church, and therefore he, as the most principall member thereof, prayeth for her.

What Sion and Ierusalem were, and what they signified.

The Church is represented by the names of *Sion* and *Ierusalem*, Sion was the mountaine vpon which the fort and Temple were builded; Ierusalem was the cittie. But these two haue spirituall interpretations, being shaddowes of things to come,

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as all the Fathers confesse, Sion was a mountain in the holy land, which the Lord loued more then all mountaines. He might haue chosen *Olimpus* for height, *Basan* for fatnesse. And what was Sion, it is to be seene yet, there are many bigger, stronger, and fairer mountaines in Scotland, then was Sion. (I will compare it to *Authur*-seate, at Edinburrough) how commeth it to passe that the Lord chooseth it before all mountaines? What, but because he loued it, and made it a place of his habitation; there he built a Church, out of it he will let the law, yea the Gospell came to all nations, mount Sion is a place so firmely fixed by Gods prouidence, that it shall neuer be moued. So is the Church a number indeed obscure and base in comparison of other people; but so sure by his power, that the gates of hell shall not prevaile against her, for Sion is a watch tower, *specula*, and the watchman of Israell standeth on the top thereof, & who can take it or do it wrong, she seemeth weake in comparison of mighty mountaines, who leaped and scorned her, yet she standeth and they are all fallen: for they exalted themselues by their pride and power, but she abideth strong, by the

strength

strength of God, and the arme of the Almightie.

We haue now left mount Sinai which is in Arabia where was earthquake and thunder, and are come to mount Sion, the Church in the Gospell, where is peace and grace. So our estate is better then theirs was, firmer then theirs, for God hath chosen it to be euerlasting. What doe ye then thinke of those persecutions and nouations in the world; nothing for the Church but extremitie; her enemies are seeking to roote her out: but let these murthers of *Caines* seede, beware of themselues, let God roote out their seede. Our mountaine is fixed by God, which cannot be mooued, and that little stone which came out of the mountaine without hands, shall bruise that golden image in peeces. Therefore let vs build our selues vpon mount Sion, and not on the sand of mans inuentions, that we stand in the euill day, and be approued of God, reioyce therefore daughter Sion, for thy foundation is in heauen; they shall inuade heauen, and pull Christ from the right hand of his Father, before they ouerthrow thee. Let them build vp their towre Babel, but God will confound their languages, when

the

the gates of hell cannot ouercome her, the sword of princes, shall destroy her.

Ierusalem. The name *Ierusalem* importeth a vision of peace, a vision or a sight, for there is neither sight nor light in all the world but blindnesse and ignorance, as there was no light in Ægipt for three daies, but a palpable darkenesse, except among the Israelits in the land of Goshen: so there is no knowledge of God, or Christ the light of the world to be found in all the earth, but in the true Church of Christ. Then as there is a great difference betwixt a blind man who seeth nothing and a seeing man, as great difference is there betwixt one who knoweth Christ, and an ignorant. Ierusalem a vision of peace. Exo.10.23

These ignorants, blinde leaders of the blinde, doe not see this peace of Ierusalem; This peace is onely in the true Church, it groweth where grace groweth, which two are inseperable, *grace and peace* was the salutation of Saint *Paul*, which he wished to all the Churches, this peace is first with God, by the peacemaker Iesus Christ: next, in a tranquillitie of the conscience after reconciliation: and last, with all men. *There is no peace to the wicked, saith my God.* Therefore Gal.1.3. Esa.48.22.

fore dwell in Ieruſalem, and ye ſhall ſee peace.

Be fauourable. 2. What he craueth to the Church; euen that God would be fauorable to her, and that he would build vp her walls, as he ſaith in the 132. Pſalme, *Peace be within her walls, and proſperitie within her palaces.* The Church haue palaces, for peace, and walls for warre, he prayeth the Lord to bleſſe her in both, for neither can the Church of God flouriſh in peace, neither be victorious in warre, vnleſſe God bleſſe her in both eſtates.

The Church can neither proſper in peace or warre without God bleſſe her.

To be fauorable to Sion, is to giue her tokens of his good will and of his comfortable aſſiſtance. This is a token of his fauour when he giueth her good gouernours and heads, both in Church and policie. And againe, a ſigne of his wrath when he giueth her ſuch as *Saul* and *Achab*, wicked and euill gouernours.

1 A ſpeciall token of Gods fauor when the Church hath good gouernours.

The next token of his fauour is proſperitie, when the Goſpell hath free paſſage, the worſhip of God is inlarged, heretiques are put away, true teachers are diligent and vigilent.

2 When the Goſpell hath a free paſſage.

Thirdly, when vnitie is in the Church, and all are in one mind, then God is among them;

3 When

them; but when God hath casten them off, vnitie is in the church.
all are rent and spoiled, religion decayeth, heritiques increase, Sathan hath gotten the vpper hand. Gods Church is miserablely spoiled by wolues and foxes, troublers of the Lords vine.

Build the walles. The second part of his prayer is for the walles, that they may be builded, for Ierusalem is not onely a citie for peace, but to be prepared for warre; she hath not onely pallaces, but castles, towers, fortresses, and walles; and therefore *Dauid* craueth that these might be built vp againe.

First see, what are these walles. Secondly, whereof they are builded: Lastly, who is the builder.

What are the walles. The Church of God is a fortefied towne, which must haue defences to resist the enemie, for the deuill and all euill men, princes, wise men, gentiles, Iewes are conspired against the citie of God: therefore God fortifieth his citie with al necessary defences which may hold out the enemie.

The walles are too fold: inuisible, the protection of God, which the world seeth not, for the Lord is a wall of brasse about The Church hath walls inuisible & visible.

his

his Church to repell her enemies, and a wall of fire to burne them, also he hath his An-
2. Kin. 6. 7. gels who pitch their tents about his holy and chosen ones, there was horses of fire compassing *Elizeus*.

The outward and visible walles are made of a number of liuely stones, compacted together by the morter of loue, strongly resisting all the enemies of the Church, for that vnitie of the Saints strengthen them by the power of their God. *Boni enim ciues mania ciuitatis*, good citizens are the walles of the citie. And vpon these walles compassing them on all sides be bulwarks, whereupon are set the canons of the word of God, mighty in operation, destroying the enemies; & the censures of the Church, namely excomunication, which being lawfully led, is of greater power to subdue the enemie and resist him, then all the power of ciuil authoritie.

The sinnes of princes and people make great gaps in the walles, at which the deuil and enemies of the Church and wolfes enter and destroy the Lords vines. They with
Neh. 4. 2. *Tobias* and *Sanballat* stay the building of these walles, and are striuing to build the walles of Iericho, which were forbidden

by

by *Iosuah* to be redefied vnder a great curse, which lighted on *Hiel* the Bethelite in the daies of *Achab*; pitie is it to see the princes of this world so much enfeebling Ierusalem to strengthen Iericho. 1.Ki.16.34

Dauid crieth to God that he would build them, whose power is greater then all the worlds, who as he hath inuisible walles of his protection, so he hath outward defences to maintaine his Church, he is master of it, yea master builder, and sendeth forth seruants whom he strengtheneth for the building of his worke. I see many pulling downe the walles, yea with Edom in the destroying of Ierusalem, crying *sacke, sacke, raze, raze vp the foundation.* Few with *Nehemiah* mourning for the ruines of Gods house in all parts, and helping to restore them. Let vs therefore goe to the God of *Dauid*; who albeit he was king of the towne, and began to build the citie and walles, and laid materials to the Temple, yet he knew that the labourers wrought in vaine, vnlesse the Lord of heauen builded the citie, Lord repaire the decaies of thy Church, for thy Christs sake. Psal.137.7

For thy good pleasure. He findeth the ground of all that perfection to be in God

himselfe and his good fauour, and not in men or their merits: for as the whole building of the Church is the onely worke of God; so is the reparation of her ruines onely belonging to himselfe. Men might haue builded with stone and bricke the exterior walles, but it is proper to God to build his spirituall Church. And this is a token that God hath pleasure in his Church, when he is building it, sending good builders materialls of spirituall graces, fortifiers, as *Cyrus* and *Darius* good Princes, *Nehemiah*, good gouernours, *Esdra* and good Priests. And our obedient and carefull people; who do take the sword in one hand, and the instrument of building in the other, that the Lords Ierusalem may be edified. But when his fauour is departed, then in his wrath, he giueth Princes, Gouernours, Nobles, Preachers, and people who striue either to hinder the building, or to pull downe the building, to build vp Iericho, and cast downe Ierusalem. *Dauid* he craueth that God may be fauorable according to his good pleasure, for the building of the Church dependeth vpon Gods good will and pleasure; who when he liketh his Church, can aduance her, and

It belongeth to God to build the Church.

when

when he is displeased with her cast her downe. It appeareth euidently now that God is angrie with his Church in all parts of Christendome, when he is pulling downe, and not raising vp his Church, we haue prouoked his wrath against vs; and his soule abhorreth our hipocriticall profession, and our wicked conuersation.

Verse. 19. *Then shalt thou accept the sacrifices of righteousnesse, euen the burnt offering and oblation: then shall they offer calues vpon thine altar.*

THis is the promise of thankefulnesse to God, wherein is set downe a correspondence or restipulation betwixt the people who shall offer sacrifices, and God who will accept them. And Gods seruice then goeth well, when we offer willingly, and God accepteth gladly.

Then. Marke the time, when God hath beene fauorable to his Church in forgiuing her sinnes, then he will accept the offerings. For pray what ye please, and distribute to the poore, if God doe not like of it, all is in vaine. *Caine* offered sacrifices, but

If our sinnes be forgiuen vs, God will heare our praiers Gen. 4. 5.

but the Lord accepted them not, because he hated his cruell heart. *Abel* offered in faith and was accepted.

But how shall ye know if your offerings be acceptable to God, seeing there is no fire to fall downe from heauen, as that which
1.Ki 18.34 burnt vp *Elias* sacrifice? Yee shall know that albeit an elementarie or materiall fire
Nota. falleth not downe, yet the fire of the Spirit falleth on our hearts, the fire burning vp the drosse of our corruptions by vnfained repentance, warmeing our hearts with the loue of God, kindling our hearts with a zeale of Gods glorie. This is the fire which will fall downe from heauen vpon our soules; which sensiblie we feele, if the Lord heare our prayers.

The sacrifices of righteousnesse. Some expound these offerings to be such as agree to his will. I reuerence their iudgement; but I see not how that exposition can agree with the text. But it may be expounded of that righteousnesse which we ought to doe to our neighbours, as we offer a sacrifice of a contrite heart, the calues of our lippes by praises, and these are the sacrifices of righteousnesse by our hands. so that heart, tongue, hand, should be all offered to God,

for

for God liketh well of righteous dealings, that our hand be not defiled with thirst, couetousnesse, oppression, which if we sacrifice to Sathan by sinne, let vs not lift to God by prayer, but lift vp pure hands, wash our hands in innocencie and then compasse Gods altar.

It would seem to be some differenc, wher God said, he would haue none of their sacrifices, and now they promise sacrifices? *Obiect.*

Indeed if the sacrifices be onely externall, what accounteth God of them, if they want mercie and righteousnesse, for he will haue mercie and not sacrifice. Therefore let externall and internall worship be conioyned, and then God will like best of it: but being seperated from spirituall offerings, it is abominable and a burden to the Lord. *Solu.*

The sacrifices of righteousnesse are those which be lawfull and are commanded by God. Which be the sacrifices of righteousnes.

They shall offer calues vpon thine altar. The calues are the calues of the lippes; the alter Iesus Christ, who was both represented by the brasen altar, and by the golden alter. For no sacrifice or prayer could euer be acceptable to God, vnlesse it were offered The alter Iesus Christ by whom we must offer our prayers to the Father.

ed vpon Iesus Christ, for he is *sacrificium, sacerdes, et altare*; *Augustine* saith, he is the Priest, the Altar, and the Sacrifice; the offerer, the thing offered, and the altar vpon which it is offered.

All the mosaicall altars are abrogated, because the sacrifice is made. The heathnish altars haue no place; The popish altars are abominable, after the apish imitation of the Iewish altars, they would offer that *incrementum sacrificium missa*; without any warrand of Gods word. It is enough for vs to offer, not Christ to the Father, but our prayers by Christ to the Father, who will smell a sweet sauour of rest, of all our peticions and thankes which are presented vpon Christ, and for thirst of him. Lord keep vs from the altar of *Damascus*, and let vs offer all our offences vpon Iesus Christ, with whom we shall be very heartily welcome to God

Amen.

In Lot.

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